ZEDEKIAH – Ier. 39.

–The Anointed of the Lord was taken in their Nets under whose shaddow we said we should live in peace &c – Lament. 4. 20

Vet. A3 f. 451

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THE
Gentleman's Calling.

Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.
1 Cor. VII. xxiv.

LONDON,
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Mr. *Garthwait*,

I Need not tell you with what ſucceſs you publiſhed the Excellent Treatiſe, *The whole Duty of Man*: It is your Felicity to be again inſtrumental to the profit of this Church and Nation, by your Edition of theſe Religious and Prudent Inſtructions. And although the Addreſs be not ſo Univerſal in this, as in the former; yet *this* will have a large influence upon other Conditions beſides *Gentlemen*: Their *Converſe*, if reformed, will be exemplary, and operative upon others. A *Gentry* that would afford an obedient Ear to theſe Admonitions, and a *Clergy* that would to *Piety* and *Learning*, joyn *Humility*, *Modeſty* and *Sobriety*, will be the beſt Humane means to recover this ſinful *Nation*, and oppreſſed *Church*, from the Miſeries, Spiritual and Civil, under which we now groan. So that the *Argument* is well choſen, and it is ſo managed, that I know not what a

Reader that is ſomewhat moroſe can deſire, which is not here. The *Author* keeps cloſe to his intended *Province* and Deſign, his *Reaſons* are ſinewy and convincing, his *Reproofs* are ſevere and grave, yet pleaſing; and they whom he chides, muſt needs love him. There is nothing in his *Periods* redundant or defective; he hath a *Native Elegancy* that invites his *Reader*; *Variety* of Learning couched, not vaunted; and a *Perſpicuity* ſuch, as will make his Reaſonings appear to a weak Eye: A *Manual* which is enriched with all theſe Graces, ſhall (I truſt) not only be frequently and attentively peruſed, but that it will lively effect, and ſit cloſe to the Reins, and penetrate the Heart of the *Reader*, eſpecially that *Reader* for whom it is deſigned; and for this Bleſſing on the *Gentry*, it is our Duty to ſollicite the *Divine Goodneſs*.

SARUM
27. *Octob.* 1659.

Your aſſured Friend,

Hum. H.

The Preface.

1. *THe Authority of Cuſtom hath ſo much a more general prevalency then that of Truth; that he that ſhall adventure to aſſault that with this, may be thought not to have well digeſted the prudent Caution of our Saviour, Luke* 14. 31. To ſit down and conſider whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand; *for doubtleſs ſuch, and much greater is the odds between theſe two Litigants. And to the imputation of this unwarineſs I cannot but foreſee the preſent Deſign very liable.*

2. Gentility *has long ſince confuted* Job's *Aphoriſm*, Man is born to labour, *and inſtead thereof, has pronounced to its Clients the Rich man's* Requiem, *Soul take thine eaſe, eat, drink and be merry. A* Gentleman *is now ſuppoſed to be only a thing of pleaſure, a Creature ſent into the World, as the* Leviathan *into the deep, to* take his paſtime therein, (*and the better to*

complete the Parallel, to devour his under-lings too) and then 'twill be no wonder if it be adjudged a ridiculous Solœcism to attempt to define his Calling, whose very Essence is thought to consist in having none. Nay, perhaps it will be deemed not only absurd but malicious, a Levelling project, of robbing him of his Birth-right, of degrading him from those priviledges, which belong to his quality, and of moulding him again into that Vulgar Mass, from which divine Providence and humane Laws have distinguished him. But from this jealousie I dare trust the ensuing Leaves to be their own Vindicatours.

3. I have been no unconcerned (much less insulting) Spectator of the Depressions the Gentry have fallen under in these latter years, but have pay'd them my just tribute of compassion: yet I confess, I think those scarce worthy a regret, in comparison with those voluntary descents, too many of them have made from true worth and virtue. 'Tis sure a far less deplorable spectacle to see a Gentleman spoiled of his Fortune by his Conscience, then his Luxury, and to behold him under the stroke of the Headsman, then under those more infamous Executioners, his Lust, or Intemperance. Yet I fear if the Martyrology

even

even of these suffering Times were scanned, Venus *and* Bacchus *would be found to have had many more Martyrs, then* God *and* Loyalty.

4. *But I confess it an impertinence thus to balance the two mischiefs of doing and suffering ill, since 'tis certain the latter is to be resolved into the former, and has no existence of it self, but what it derives from that. Punishments are but the results of sins: and therefore whatever Malignity is in the Effect, becomes intirely chargeable upon the Cause, and we are to look upon our Vice not only as our greatest, but our only unhappiness. This Consideration shews us the source of all our* Sufferings, *and is it self no less obvious, then those; though one would think it as concealed as the head of* Nilus, *that should only observe how many other Originals of our Calamities are assigned, whilest this is scarce dreamt of. This* Jonah *is suffered to sleep securely in the Ship, while her more innocent Fraught is* cast over board, *Jonah* 1, 5. *Every the least sparkle from without is charged as an Incendiary, when alas, like* Ætna, *our own bowels send out that fire, which has so near reduced us to ashes. But as in Diseases we account the Discovery of the Cause the first and*

most necessary step to the Cure; so certainly is it here, the conviction of our guilt is a most indispensable Preparative towards the ease of our Pressures, and we must be heavy laden *in the Christian sense,* Matth. 11. 28. *before we shall cease to be so in the Civil.*

5. *But I fear men proceed in this affair rather like Mountebanks then good Physicians, use some palliating Medicines to allay the Effects, or perhaps Anodynes to stupifie the Patient, and wholly neglect the Root of the Malady. Nor do I appropriate this Error to the* Gentry, *'tis too visible that all sorts and qualities have too just a claim to it, to let any one go away with the Inclosure. But because the present Design makes them my peculiar Province, I shall, waving all others, address my self at this time to them only, with this most passionate Request, that they would not use that cruelty to themselves, for which* Amalek *stands branded towards* Israel, Deut. 25. 18. *By their persevering Impieties smite and destroy those feeble and faint Remains of their former Felicities, but that they would now at last seriously advert to this their so great and important concernment, and pitch upon the true* Achan, *that has thus long* troubled their Israel. *And that being done, that story*

di-

directs the next ſtep of the Proceſs, even the bringing him to execution, cutting that off, which will elſe infallibly bring down a Fatal Exciſion upon themſelves. Nor is this to be deferred, for alas the Diſeaſe is come to too great a height, too dangerous a Criſis, *to admit any delay of the Remedy.*

6. *When* Egypt *had ſmarted under a ſucceſsion of miraculous Plagues for detaining the* Iſraelites, *the Servants of* Pharaoh *importune him to releaſe them, and conclude their advice with this Pathetique enforcement,* Knoweſt thou not yet that *Egypt* is deſtroyed? *And God knows I may but too properly give the ſame edge to mine; For alas,* Gentlemen, *are not your Eſtates waſted, your Priviledges violated, your Splendours eclipſed, your Perſons reſtrained, your Families broken and ſhattered, your Dignities trampled upon by the meaneſt of the Vulgar, and finally your ſelves quite tranſpoſed in your ſtation, now made the* Tail who were once the Head, Deut. 28 44. *And is it not yet time to diſmiſs thoſe ſins which are the Authors of all this? If you are ſtill of* Pharaoh's *mind, and reſolve to retain them, you are certainly no leſs obſtinate then he, but much more irrational. He had ſomewhat of viſible advantage to tempt him*

to

to detain the Iſraelites, *they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the Caſe here! They are not your Slaves, but your Task-maſters, which you are ſo unwilling to part with, thoſe that ſet you to the vileſt and moſt ſervile Drudgeries, and are ſo far from bringing you in profit, that I may boldly make the Apoſtles challenge,* Rom. 6. 21. What fruit have you had of thoſe things? *And doubt not the only account you can bring in of your Harveſt, muſt be the Inventory of your Miſeries. We are witneſſes of many Houſes, many Cities they have demoliſh'd and laid waſte, but we have no ſtructure of theirs to ſhew, but a* Babel *of Confuſion.*

7. *But alas, theſe your ſecular Ruines are but their modeſt and petty outrages. Take another view of them, and it will like* Ezekiel's *Viſion,* Ezek. 6. 8. *preſent you with more and* greater abominations then theſe, *even the* abomination of deſolation in the holy place. *Your ſins have not only deſolated your own houſes, but Gods. That* Beauty of his Ornament *which he ſet in* Majeſty, Ezek. 7. 20. *hath by theſe your deteſtable things been expoſed to ſpoil and pollution. We are not yet grown ſo old*

in

in our miſeries as to have out-worn the aggravation of remembring our happier eſtate. And how ſad, how wounding a contemplation is it to compare the paſt and preſent condition of this *Church? When the* Temple *was rebuilding, the joy of that reſtauration could not ſuppreſs the grief of thoſe who remembred the ſo much more Glorious Fabrick of the firſt, but they laid the foundation in their tears, the text ſays,* They wept with a loud voice, Neh. 3. 12. *But what tears, what ejulations can be bitter or loud enough for us, who are to lament not partial and imperfect repairs, but total ruins and vaſtations, that ſee the materials of our* Sion *now reduced to duſt and rubbiſh, who once ſaw them happily compacted, built together as a* City at unity in it ſelf!

8. *And while we thus* remember Sion, *and are our ſelves* by the waters of Babylon, *'tis ſure but proper we* ſit down and weep, *bid, as thoſe Captives,* Pſal. 137. *a ſolemn Adieu to all entertainments of joy and pleaſure. And would God we all, particularly you to whom I now ſpeak, did as exactly parallel them in this ſad and pious reſentment, as we do in the motives of it, that ſo your quarrel to ſin might be accended to its full height, as that which robs you not only*

ly of your ſpiritual, but (that which many of you have more guſt of) your carnal joys alſo. 'Tis your ſins, I would I could ſay yours alone, which have been the perſecuting Sauls, *that have thus* made havock of the Church. *The* Securities, Profaneneſs, *and* Licentiouſneſs *of your proſperous days made the firſt breaches in her walls: and now the* Impenitence *and incorrigibleneſs of your calamitous, like* the Edomites, *cry,* Down with her, down with her even to the gound. *'Twas amongſt the Jews a* Capital Guilt *to curſe a* Parent, *and ſhall it now paſs for an eaſie, or no crime, not only to curſe, but deſtroy our common Mother, to abet and maintain thoſe Troops which thus defie, yea invade her? O why ſhould you not at laſt recal your exiled Piety, and aſſume a holy and becoming indignation againſt theſe her cruel, her implacable Enemies?*

9. *But this you cannot be ſuppoſed to do, whilſt You arraign only* other *mens ſins, and leave your* own *out of the Indictment. I doubt not many of you do with diſpleaſure, perhaps more then enough, charge her ruin upon the immediate Inſtruments, accuſe the bold Intruſion of ignorant Teachers, of having depraved her* Doctrine; *Ambition*

and

and Envy of impatient Inferiours, of ſubverting her Diſcipline; *the Pride and Faction of buſie Spirits, of diſturbing her* Peace; *the greedy Avarice of Sacrilegious perſons, of devouring her* Patrimony. *And theſe I ſhall not deny to have been the* Weapons *that thus have mortally wounded her. But let it be remembred, that theſe were wielded and whetted by the more general impieties, from whence they borrowed their deſtructive power. And therefore to* transfer *the guilt here, is but the artifice of ſlaying* Uriah with the ſword of the Children of Ammon, *which you know acquitted not* David *from being a Murderer. No, God knows, here lies a Carkeſs of a poor bleeding* Church, *but which of you our Elders are qualified for the purgation the Law aſſigns in that caſe,* Deut. 21. 8? *Which of you can ſay,* Our hands have not ſhed this blood, neither have our eyes ſeen it?

10. *Yet the leſs capable you are of thus* waſhing your hands in innocence, *the greater need you have to* waſh *them in* Penitence, *and therefore ſince as you are* Sons *to this* Mother, *the Office of* Avenger of blood *devolves on you*; O bring forth fruits of Repentance, *by diſcharging that*

part

part faithfully; drag out these Criminals *which have taken* Sanctuary *in your breasts, and there dwell securely, as in a* City *of* Refuge, *and* hew them in pieces, *as* Samuel *did* Agag before the Lord. *And as your incentives to this are infinitely greater and more pressing, then in other* murders, *so will the effects also vastly transcend those of common Justice. That only revenges; but this may repair the mischief, recal the vital spirits, and reunite the scattered limbs of this mangled body. Such an Omnipotency is there in sincere Repentance, that it is able even to effect a Resurrection. O that you would be ambitious of working this Miracle, and by this pious Prodigie beget your* Mother, *that you would weep so long over her ashes, till that moisture had rendred them* prolifical, *and you see her spring out of her* Urn.

11. *This, this is your only way of reversing that extirpating* Decree, *which these* Hamans (*your sins*) *have procured. And if You neglect this,* Mordecai's *menace to* Hester *will be too applicable to you: if God in his unfathomable mercy should* cause deliverance *and enlargement* to arise from some other place *to this poor desolate Church, yet your selves can expect nothing*

thing but Deſtruction. If you have no ſenſe of the deſolations of Sion, no pity to ſee her in the Duſt, *but ſtill chuſe to cheriſh thoſe impieties which have brought her thither; yet even they will, at the laſt, avenge her quarrel, bring You thoſe miſeries, the ſenſe whereof it will be impoſſible for you to avoid, or extinguiſh.*

12. *For alas, to repreſent your ſins to you as the Originals merely of Temporal, whether Private or Publick Ruines, is to give you too fair and flattering a pourtraicture of them: theſe are but the light preluſory skirmiſhes to a more diſmal ſlaughter, the Prologue to the fatal Tragedy. Take their full character from the Apoſtle,* Rom. 6, 21. The end of thoſe things is death, *even death eternal. It is our uſual comfort againſt the perſecutions of men, that they can purſue us no farther then to the grave: there, as* Job *ſpeaks,* the weary be at reſt. *But this Tyrant in our own breaſts has no ſuch limits to its malice, but then eſpecially begins, when all other cruelties ceaſe, tortures infinitely by the gnawings of that* worm which never dies, *and the ſcorchings of that* fire which never *ſhall be* quenched.

13. *And now who can ſufficiently wonder at the infatuation, that You ſhould demurre upon*

upon the dismissing of so treacherous a Guest, that You should cherish this Viper in your bosoms, which You already feel eating your Bowels, devouring all your temporal felicities, and yet takes those but in the way to your Heart, your more precious and eternal part? 'Tis the common Maxime even of those that receive advantage by the perfidiousness of others, to love the Treason, but hate the Traitour: but here is that Rule quite inverted; You hate the Treason, are impatient of the afflicting consequences of your sin, yet love the Traitor, hug that in your closest Embraces. The Apostle indeed forewarns us of the Deceitfulness of sin, Hebr. 3. 13. *but sure this is a pitch beyond that; this is not deceit, but inchantment, some powerful* Philtrum *it must needs be, that can thus make men in love not only with deformity, but disease.*

14. *But all the* Magicians of Egypt are not able to stand before Moses, *this Magick is not so irresistible, but that Reason and Religion will yield You countercharms able to dis-inchant You, if You will but suffer them to come in to your aid. Do but once step out of the Devils Circle, the actual vertiginous pursuit of your sinful appetites, and give your Faculties some intermission,*

so

ſo much breath from that hot chaſe as may qualifie them for a calm conſiderate view of other things, and then 'tis certain you will diſcern, that Vertue has a much more raviſhing appearance, infinitely more delectable and enamouring, than all the Devils Opticks *could put upon your higheſt and moſt guſtful ſenſualities. Do you only beſtow ſome attentive looks upon her; let her once in at your eyes, and then leave her to make her own way to your heart. And this is ſure a very moderate requeſt, that You will but vouchſafe to look upon what is thus amiable. And with what pretence can you deny it? You who, to gaze on thoſe tranſitory Beauties which are onely your ſnares, ſtick at no difficulty, will be content to come (thoſe of You that have no other motives) even to Church upon that errand: O do not here put off your curioſity, where alone it may avail you, but rather take this opportunity of hallowing that (hitherto prophane) part of your temper.*

15. *It has been none of the Devils meaneſt or unluckieſt Arts to infuſe prejudices into mens mindes againſt* Chriſtian practiſe, *by repreſenting it in the moſt averting* forms. *He* changes ſhapes *with it, and as he transforms himſelf into an* Angel of light, *ſo he does this into one of* Darknels, *makes it ap-*

pear a State of the most dismal sadness *and* horrour, *a* region *of* Antipodes *to all Joy and cheerfulness. And how much more ready men are to take the* Devil *at his* word *then* Christ *at his, who professes his* Yoke easie *and his* Burthen light, *appears too visible in the general averseness those have to* Piety, *who never so much as tried it, but take up implicite confused* prejudices *against it, and retain those as fast, as if they were the products of many years costly experiences. And 'tis to be feared, these have taken the deepest root in the richest Soil, they seeming no where more to flourish, then among You of the highest Quality. Yet sure, of all others, You are most obliged to eradicate them, they implying such a gross injustice, as any ingenuous mind must be asham'd of.*

16. *You will your selves readily pronounce, that* Judge *not onely corrupt, but impudent, that condemns a person whose cause he never heard: yet if you will but reflect, you will find your own verdict rebound upon your selves, with a* Tu es homo; *for 'tis evidently your case here. It is time for you therefore to be so just, if not to Vertue, yet to your own Reputations, as to retract that condemnatory sentence, you have past upon her, and put on so much at least of the* form *of Justice, as to*

give

give her a fair Tryal. But this you cannot do by hearing the tongues of men and Angels plead for her, none but her ſelf can manage her cauſe; you muſt admit her into your ſociety, and converſe, take her into ſuch a familiarity, as may bring her within diſtance of your Obſervation before you pronounce of her. In ſhort, if you will indeed render your ſelves competent Judges, whether a Vertuous life *be a pleaſant or a diſmal thing, enter upon it, and let your own experiences be your informers.*

17. *I cannot ſuſpect the* age *ſo degenerous, as not to believe there are divers particular perſons among you, who have made the experiment, and to their Teſtimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommend it to you, and ſure you will have no cauſe in this inſtance to wave your wonted Priviledge of being tryed by your* Peers, *to except againſt their Judgment in the* cale, *who being placed in equal circumſtances with you, muſt be ſuppoſed to underſtand your utmoſt Temptations to Vice, from whence alone all the ſeeming difficulties and uneaſineſſes of Virtue do ariſe.*

18. *It were the work of many Volumes to deſcribe the ſeveral diſtinct Advantages to-*

wards a pleasant Being, which are wrapt up in this one comprehensive Felicity. I shall instance onely in that, to which the ensuing Tract *particularly relates, and that is that it furnishes you with a succession of very Agreeable and Chearful Imployments. Vertue is of a busie and active Nature, and as in its several Operations it has an opposition to all the several sorts of Vice, so in its very Constitution and Principle it bears an avowed Antipathy to that one fertile Seminary of most other Sins,* Idleness; *and sure the rescuing you from that is no* contemptible *Benefit. For though you seem to challenge it as a considerable part of your Inheritance, that you may live and do Nothing, and are very tenacious of that Claim; yet, 'tis most evident, that what you contend for, as your Priviledge, your selves esteem your burden, yea so much so, that to be rid of it you cast away Estate, Health, Soul and all for Company, imploy your selves the most ruinously, rather then endure to be* Idle; *nay, quite confute your own Pretensions to ease, by those laborious and toilsome Vices, which you are fain to call Pleasures, to render them tolerable, but have certainly no pretence to that Title on any other score, but that they keep you doing.*

19. *And*

19. *And now what more grateful Office can possibly be done for men in this Condition, then to shew them how they may free themselves of this load without contracting a worse; I mean the guilt of those things which like* Rehoboam *converts* Whips *into* Scorpions, *yet are now fain to be resorted to, as the onely instruments of their relief. And this a Christian* Life *will be sure to do for you; It will constantly provide you with innocent divertisements, nay much more, it will give you business, so excellent, and worthy the dignity of your Natures, so Noble and answerable to the Splendour of your Qualities, so every way agreable to the aims of Rational Men, that you will have cause to acknowledge with Our Church, that* Gods Service is perfect Freedom.

20. *I shall not undertake to give you a particular view of all the Severals of those Employments; Those* Precepts *of the Gospel which assign your Tasks, do sufficiently inform you of the Nature and Excellency of them; my whole Scheme is comprised in that One, which directs an Attendance on* that *Calling wherein God hath placed men, and therefore* I *am to treat onely of those particular* Duties *which are incumbent on you as* Gentlemen, *and therein shew you that considered*

ſidered as ſuch, you have a Calling, *and ſo free you of that reproach and miſery of being* unprofitable burdens *of the Earth, and then evince to you alſo that* that *Calling is ſo far from implying any thing of real toil or nneaſineſs, that it is onely an Art of refining and ſublimating your Pleaſures, rendring them more guſtful and exquiſite, and ſo will (if attended to) make good to you in earneſt your miſtaken pretence to a* Life *of ſenſuality and delight.*

Section Page

I. Of *Buſineſs and* Callings *in general.* 1.
II. *Of Varieties of Callings.* 8.
III. *The Particulars of the* Gentlemans *Advantages above others.* 12.
IV. *The branches of his Calling founded in the* Firſt *Advantage, that of Education.* 20.
V. *Of the* Second *Advantage, Wealth.* 54.
VI. *Of the* Third *Advantage, that of Time.* 95.
VII. *Of the* Fourth *Advantage, that of Authority.* 117.
VIII. *The* Laſt *Advantage, that of Reputation.* 130.
IX. *The Concluſion.* 158.

The Devotions.

A Confeſsion.
A Thankſgiving.
A Prayer.

THE

The Gentlemans Calling.

Sect. I.

Of Buſineſs and Callings in general.

1. HE that by *ſloth* and improvidence diſſipates and conſumes that *Stock* which is properly his own, falls juſtly under the blunt Cenſure of Folly, and uſually under the ſharper and more ſmarting Penance of Poverty and Want: But he that is but a deputed Manager, if he neglect his *Depoſitum*, is liable to a heavier weight both of Obloquy and Diſcipline. The weakneſs of the one may poſſibly meet with ſomewhat of pity; but the falſeneſs and treachery of the other is the object of an univerſal deteſtation, and is oftentimes very ſeverely ſentenced by thoſe, who, if they would impartially reflect, would find themſelves deeply involved in the ſame guilt.

2. God has placed *Man* in the World, not as a *Proprietary*, but a *Steward*; he hath put many excellent things into his poſſeſſion, but theſe in truſt, to be not only kept, but negotiated with, and by traffick improved to the uſe of

the true owner: Yet herein dealing as a moſt bountiful Maſter, by not only promiſing tranſcendent Rewards in the future to his fidelity, but even annexing at the preſent (as *to the Heifer that treadeth out the Corn*) a moſt liberal ſubſiſtence, interweaving his Intereſt ſo with his Duty, that the diſcharge of it is his only means of being happy even in this world.

3. This certainly is the ſtate of mankind in general; every (*I mean Rational*) perſon having ſomething of this kind intruſted to him. No man that hath underſtanding, be that of a higher or lower ſize, but hath variety of abilities of one ſort or other, and withal that actuating power, which ſhould ſet them on work. And then ſurely he that hath not been excluded from the receits, muſt not pretend an exemption from the disburſements, the tasks, but is under a ſtrict obligation of improving what he hath thus received, of bringing in fruit to the Granary, as well in order to his own account and joy in the auditing of the Harveſt, as alſo to the glory of God from whom alone he derives (and muſt impute) both the ſeed, and irrigation, and the very increaſe. And he that on theſe grounds and according to theſe meaſures decently adminiſters his Province, ſedulouſly attends his duty in this matter, will find himſelf placed in ſuch an active ſtate of buſineſs, that he ſhall have little cauſe to ſuſpect himſelf neglected, or forgotten by God

God and Nature, or placed in the world without a *Calling*.

4. From what is thus indiſpenſably required of *all* men, no one *rank* or individual of that *ſpecies* can plead an immunity. And therefore till thoſe whom *Birth*, *Education* and *Wealth*, and the common dialect of the world hath made known by the ſtyle of *Gentlemen*, ſhall think fit to expunge the latter part of that title, and diſclaim the nature of *men*, as they are willing to do the duty, they muſt certainly retract this error, and acknowledge they have their ſhares in this common obligation.

5. Nay, indeed if they could ſo far imitate the *Prince of the morning*, as to ſucceed to that rank which he was willing to leave, I mean to aſcend above Humanity, and aſſume the nature of Angels, yet even thither would this purſue and overtake them. Among all the Orders of that divine Hierarchy they would not find one Patron or Preſident of Idleneſs. For as the ſpirituality of their eſſence renders them more agile and active, ſo that activity is perpetually exerciſed in employing the divine abilities they have received, to the glory of God the donor: and that not only in bearing a part in that Celeſtial Quire which inceſſantly ſings his praiſes, but in the more laborious and ſervile offices of being miniſtring ſpirits, yea even to thoſe to whom both in reſpect of nature and innocence they are infinitely ſuperior. And this they do with perfect alacrity

and cheerfulneſs, thinking it their greateſt honour and dignity to be thus buried. Their *regitive power over the world*, ſaith *Gerſon*, *is not ſo ſuitable an ingredient for a* Magnificat *of their compoſing, as that greater dignity of receiving and performing God's commands*: An evidence how much the meaſures of honour differ between the Courtiers of Heaven, and Earth, the Inhabitants of that refined, and this groſs Region. Thus then the proſpect lies before the *Gentleman*: if he chooſe either to look level on the ſame nature with himſelf, or direct his eyes upward on that of the glorious ſpirits that encompaſs Gods throne, he will not in all the Records of Earth or Heaven find ever a *Patent* for ſloth, any Clauſe of Exemption in this univerſal Law.

6. Nay if this *man in honour* would bid farewell to his Birth-right, and become *like the beaſts that periſh*, Pſal. 49. 20. if he could be content, in purſuit of this one fancied privilege of a *Gentleman*, to renounce all the real ones of a man, and make *Nebuchadnezzar's* puniſhment his option: yet neither the field nor forreſt could give him Sanctuary, afford him any number of aſſociates to aid, or but countenance him in his mutiny againſt this divine decree; they would rather be his tutors and monitors to obey it. For what rank even of the moſt *ſavage* animals is there, which we can indict of the not employing thoſe faculties they have received? Are they not generally in a perpe-

tual

tual and regular motion to those ends for which they were created, in continual exercise of those powers with which they are endued? yea some of them with such improvement to all their necessary purposes, that it hath raised a doubt whether they act by instinct or reason, by fancy or judgement. *Pythagoras* is discernably on their side: and *Aristotle* that was less kind to them, seems by one saying to have yielded the cause, when of *those creatures which*, he saith, *want reason*, he confesseth *that fancy supplies its place.* I need not take part in this dispute; whatsoever their faculties or Talents are, none can doubt of their use of them, or whether this their uninterrupted obedience to the Law of their Creation reflects the proportionable glory on their Creator.

7. To descend one degree lower yet; The very *inanimate* creatures afford their consort to this divine harmony; every one of them perform those offices, fail not in the exercise of all those (not unactive) qualities God hath put into them. The *Sun* hath received a power of cherishing and enlivening terrestrial bodies, and it folds not up its rays, but communicates and dispenseth them freely. The *Earth* has received a power of fructifying, giving sap and verdure to that which grows upon it, and it withholds not that vital moisture, but like a tender nurse sends it forth liberally to all that expect nourishment from her breasts; and so

proportionably to all other parts of this great body. And that all this serves to illustrate the glory of that omnipotent wisdom which hath placed them in this so excellent a subordination, is most visible without the help of a perspective. When the Queen of *Sheba* saw the magnificence and regularity of *Solomon's* Court, she brake out into an admiration of his wisdom: And surely a far greater occasion is ministred to all those who contemplate the admirable order of the Universe, with all transportation of soul to magnifie and adore the divine Disposer of it, as we see frequently exemplified to us in the sublime Raptures of the holy *Psalmist*, who never better approves his right to be called *the sweet Singer of* Israel, than on this ravishing Theme.

8. And now can it be fancied a priviledge and dignity, to be the one *jarring string* in this great Instrument? to discompose this divine melody, and become the only unprofitable useless part of the Creation? Shall those whom God hath made *little lower then the Angels*, subdue and debase their natures beneath the very lowest rank of Creatures? and shall this (not humble but) sordid exinanition be look'd upon with reverence, courted as a preferment? This certainly is such an absurdity, as wants nothing to its confutation, but merely to be consider'd: And therefore if *Gentlemen* would but soberly reflect, there is little doubt but they would resign at once their

their claim, and their value of this ſo defaming a piece of honor, ſo abaſing an exaltation.

9. We can let down our thoughts but one ſtep lower, and that is into the bottomleſs pit; and from thence ſure none will deſire to fetch a precedent; yet if he did, even that black Region could not afford it. For though it muſt be confeſſed, thoſe *accurſed ſpirits* accord not with the former inſtances, in reſpect of the end of their actions, yet they do in the activity it ſelf: theirs is a buſie ſtate, though to an ill purpoſe: *Satan goes to and fro in the earth*, Job 2. 2. and he *walks about ſeeking whom he may devour*, 1 Pet. 5. 12. Yea he employs all his faculties too, makes diligent uſe of all that acuteneſs and dexterity which either his nature or experience have furniſhed him with, towards that end he purſues. So that it were a wronging, a calumniating even of the very *Devil*, to charge him with idleneſs: which though it be a ſin which yields him ſuch liberal crops, that he may well ſeek both to plant and cheriſh it in humane nature, yet he cannot offer ſuch violence to his own, as to become an Example of it.

10. We may hence make a meaſure, how ſcandalous reproachful a thing this is, which neither *Heaven*, *Earth*, nor *Hell* it ſelf will own, but is like an illegitimate birth, diſclaimed by all. How unreaſonable, nay how infamous will it then be, for thoſe to take up

this exposed brat, to foster this vice in their bosomes, who have of all others the greatest and most particular obligation to detest it, as having received the most of those Talents which engaged them to action? And that such is the *Gentlemans condition* a slight inspection will serve to demonstrate.

SECT. II.

Of Varieties of Callings.

1. NOw since the universal obligation, which is incumbent upon all, and renders it strict duty to have a *Calling*, rests upon this undeniable ground, *That all men have received from God some abilities to actuate*, some *Talents* to improve; it follows by all Laws of inference, that those who have received the most of these, can of all others the least reasonably pretend to an Exemption, but must on the contrary be acknowledged under the constraint of the stronger and more numerous ties, the general duty which herein lies upon all, extending and spreading it self into *several Branches*, according to the quality and proportion of mens receits.

2. Hence

2. Hence it comes to paſs, that mens *Callings* and imployments become ſo various, not only by the free choices of the ſeveral men, but even by the direction and aſſignation of God and Nature, becauſe one man is furniſhed with an ability, which qualifies him for one ſort of calling, another is by his diſtinct propriety markt out for another. And hence alſo it is, that thoſe callings, which are diſtinct in ſeveral perſons, may come to be united in one man, becauſe the ſeveral abilities, which conſtitute thoſe *Callings*, concurring in him, the duties muſt by unavoidable conſequence do ſo alſo. This is in ſome degree obſervable in moſt men, who beſides the *general* powers common to mankind, do receive *ſome peculiar* in order to ſome ſpecial end, and ſo are obliged not only to thoſe Exerciſes which belong indifferently to their whole *ſpecies*, but to thoſe alſo for which they are individually qualified. Thus thoſe whom God hath called to *Chriſtianity*, are by that impowred for thoſe performances which that holy profeſſion exacts, and ſo have the calling of *Chriſtians* ſuperadded to the other, which either natural or civil obligation had laid upon them; ſo that the ſame man may have various callings, in relation to his differing capacities, unleſs, as we diſtinguiſh mens ſouls into the vegetative, the animal, and the rational, which in ſtricter ſpeaking may be ſaid to be only divers operations of the ſame ſoul; ſo in truth

truth what we term ſeveral callings, be but the ſame comprehenſive one, ſtretching it ſelf into the ſeveral faculties of the perſon.

3. I need not attempt to evince the impropriety of the phraſe, 'twill ſerve my end as well that they paſs for ſeveral, and the application I ſhall make of it, is to ſhew thoſe who are unwilling to hear of any *Calling* at all, that they have obligations indiſpenſable to more than one. They have what ever can belong to them as men, they have alſo what belongs to them as *Chriſtians*; and they have alſo a peculiar addition appertaining to them as *Gentlemen*, that is by interpretation, thoſe who are diſtinguiſhed from the vulgar, not only by empty names and airy titles, but by real donatives, diſtributed to them by God, as ſo many diſtinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harveſt of honor and glory.

4. It is too much to be doubted, many of them may need admonition concerning the *two* former of theſe callings; the duties even of men, much more of Chriſtians being ſo far worn out of practice, that they ſeem to be out of memory too; or if they be at all reflected on, 'tis with the ſame ſcorn that the antiquated habits of our forefathers are, as things fit only to dreſs a man up an object of laughter and deriſion. But this would be too vaſt a Theme, and beſides is ſuperſeded by the many pious labours of others. My purpoſe

purpoſe therefore is not to treat at all of them, otherwiſe than they ſhall happen to be linked and interwoven, as in many particulars they are, with the *third*, that of the *Gentleman*.

5. And here they need not fear that I mean to put the Spade or Hammer into their hands, to require them to become either Husbandmen or Mechanicks: my whole Deſign is founded in their diſtinction from theſe, namely, in thoſe things, wherein either in kind or degree they excel them. That many ſuch things there are, they will need no Monitor at another time; when the queſtion is only of the Reverence and Reſpect due from ſuch their inferiors: In ſuch caſes every one can make large Scrolls and Catalogues (*written* like *Ezekiel's* Roll, *within and without*) of his *Advantages* and *Prerogatives*, and ſtretch them to the exacting the very laſt mite of Tribute they can poſſibly pretend to. But let them remember, that God is as jealous of his Honor, as they can be of their own: and therefore as they make thoſe Pre-eminences, inſtruments of attracting Glory from thoſe below them, ſo they muſt alſo of reverberating and returning it home to that divine Power above them, who beſtowed them to that end, and will not finally be deluded; but if they will diſappoint his primary intention, that of having his *Grace* glorified in their faithful managery of thoſe Talents, they ſhall not be able to defeat his ſecondary, that of having his *Juſtice* magnified

nified in the fatal doom of such *slothful servants*; if they will envy him the more agreeable satisfaction of bestowing Rewards, they cannot defraud him of that (though inferior) of executing vengeance.

SECT. III.

The Particulars of the Gentleman's Advantages above others.

1. BUt to dwell no longer on Generals, I shall descend to particularize those *Advantages*, by which they are severed and discriminated from the vulgar, and which consequently by being peculiar to them, devolve on them an obligation of a *distinct Duty*. And here I shall be careful to prevent dispute, and therefore take in none but what are so obvious, as to be universally acknowledged; and then having my premisses granted, I shall hope they will not betrray themselves such ill Logicians, as to resist or disclaim the Conclusion.

2. I begin with that *Advantage* which they are

are earlieſt poſſeſt of, that of an ingenuous and *refined Education*; of which, I hope none that hath had it, will ſo far confute the Efficacy, as to deſpiſe and undervalue it. What the Apoſtle urges in a higher Argument, *Rom.* 9. may be applicable here. Mens minds are naturally of the ſame *Clay*; *Education* is the *Potters* hand and wheel that forms them into *Veſſels of honor* or *diſhonor*. And though experience ſhews us, it is too poſſible for Men to deface thoſe nobler Impreſſions which they have thus received, yet that makes it not ceaſe to be in it ſelf a moſt eſtimable Bleſſing, any more than that excellency of Gods Image wherein Man was created, could be defaced by his Fall. It is certain, there is no Humane means more effectual towards the refining and ſharpning Mens intellects, giving them an edge and quickneſs; and that the more, becauſe it takes them in that age wherein their faculties are, as their joynts, pliant and tractable, and ſo capable of being by exerciſe improved into great degrees, both of ſtrength and activity. *This* Advantage the meaner ſort generally want, the expenſefulneſs of ſuch a breeding ſets it beyond their reach: The indigence of whoſe condition, doth on the contrary determine their purſuits to that only, which may bring them in a ſubſiſtence, faſtens them to the Shop or Plough, and ſo leaves their minds uncultivated and unapt for thoſe more excellent productions which the happier *Inſtitution* of *Gentlemen*

tlemen enable them for; as we ſee it obſerved by the wiſe man, *Eccluſ.* 38.25. to the end of that Chapter.

3. A ſecond Advantage is that of *Wealth*, which to Gentlemen ſeems to be, as it were, rained down from the Clouds, both in reſpect of the plenty and the eaſineſs of its acquiſition. Fair Patrimonies, large Inheritances deſcend on them without one drop of their ſweat, one minutes toil or ſollicitude, as if they were the undoubted Heirs of the *Iſraelites* Bleſſings, Succeſſors in their *Canaan*, who were to *poſſeſs Houſes full of all good things which they filled not, and Wells digged which they digged not, Vineyards and Olive-trees which they planted not*, as it is *Deut.* 6. 11. The Poet hath placed it in the front of his Inventory, the prime ingredient in the completeſt felicity of this life, *Res non parta labore ſed relicta*: whereas on the other ſide the lower rank of Men fetch their mere neceſſaries out of the Earth, which being, as it were, hardned and petrified by *Adam's* ſin, muſt be mollified and ſupplied with their ſweat, before it will become penetrable, will not yield them food, but gives them alſo a portion of ſorrow with it. They muſt firſt be torn with thoſe Thorns and Briars which cover her ſurface, before they can fetch nouriſhment out of her Bowels; they muſt buy their Bread with their ſweat, as if they had ingroſſed the penalty of their firſt Fathers ſin, whileſt *Gentlemen* ſweat only by the engagement of their

their *ſports*, or by the direction of the *Phyſician*, to digeſt their fulneſs of Bread. Which every one muſt confeſs a ſufficient inequality.

4. A third is that of *Time*. This depends by way of conſequence on the former. For God having made ſuch liberal proviſions for them, thus prevented them with the Bleſſings of his Goodneſs, they can have no need to employ their time to gain that, wherewith they already abound; and ſo being exempted from that one devouring expenſe of it, have a great ſtock to beſtow on other more excellent purpoſes: whereas the poor Man hath ſcarce any vacant minute, or ſuch as he can call his own. They are all foreſtalled by thoſe preſſing neceſſities which lie unremovable upon him. His day-hours are challenged by his labour, his nights by his reſt: and the ſatisfying of theſe Claims ſo neceſſary, that his own ſupport, perhaps that alſo of a numerous family depends upon it; and therefore he may not attempt to defeat them. So that if *Time* be to be accounted a Treaſure, as undoubtedly it is, here is a ſecond ſort of Poverty to which he is expoſed as a reſult of the former; and another manifeſt inequality between him and the Gentleman.

5. A fourth is that of *Authority*, by which I mean not that which belongs to thoſe which are advanced to Publick Office; for that being peculiar to ſome few only, will not bear a diſtinct

distinct part in my present consideration: but I understand by it that more private influence which *Gentlemen* generally have on those that are their *Dependents*. And this also may be reckoned an effect of the former, their Wealth: For in proportion to that, the number of Servants, Tenants, and Pensioners, (yea, perhaps of Friends too) is to be measured. And over all these they have somewhat (though not of absolute despotical dominion, yet) of sway and prevalency. On the other side, the poor Mans authority is bounded within the narrow circuit of his little cottage, being in effect no other than the propagation of that power Nature hath given him over his own body, to those Branches which spring from it, his Children; and to that Cion which is ingrafted into it, his Wife. And if he shall but peep out of this little Principality, attempt to inlarge his Territories, and prescribe to any Forreigner, he will soon be taught how little his power is acknowledged, and consequently how great a distance he stands in this particular also from the *Gentleman*.

6. The fifth is that of *Reputation* and *Esteem*; which, as the World goes, is a shadow that waits only on the greater Bodies. Wealth and Honor are the things that render any person considerable amongst Men, prepare them with an aptness to embrace his Dictates, to consider his Counsels, to transcribe his Copies. And though now it often falls out to be

be an unjuſt meaſure, yet perhaps it may have no unjuſt Original. For if ſuch perſons did make uſe of thoſe advantages they have, to make their Minds as rich as their Fortunes, this were but their due. And therefore if it be paid them upon this ſuppoſition, it is they onely that are guilty of the injuſtice, by defeating the ground of it. But by what tenour ſoever they hold it, 'tis ſure, it may be made an apt Inſtrument to many good purpoſes, and therefore well deſerves to be accounted to the number of their advantages. But now if you look on the poor Man, you ſhall ſee him loaded with Contempts, from which, no inward Excellencies he poſſeſſes can reſcue him. It is the obſervation of the wiſeſt Men, that *the poor mans wiſdom is deſpiſed*, *Eccleſ.* 9. 16. So hated and ſcorned a thing is Poverty, that it ſeems the Fate of it is infectious, and caſts reproach upon the moſt eſtimable things that cohabit with it. The world is ſo full of inſtances of this truth, that we need go no higher then our own times. But if we ſhould look back, we may find one as ancient as *Job*, who in his own perſon experimented theſe diſtant effects of Proſperity and Adverſity. While he was in a flouriſhing condition *Men gave ear to him, and waited and kept ſilence at his counſel. After his words, they ſpake not again, and his ſpeech dropped on them*, *Job.* 29.21,22. But in the next Chapter we find the Scene quite changed, and this reverenced and adored per-

son is become a *song and a by-word to the baseſt of men.* I ſhall readily acknowledge this injurious treating of the poor to be a great Barbariſm. But though there can nothing be inferred from it as *de jure*, yet its being ſo *de facto*, proves all I am about to aſſert, *viz.* The great unevenneſs that is (in this inſtance, as well as the former) between Gentlemen and their Inferiours.

7. Having given this Schedule of undeniable *Priviledges* they enjoy, I ſhall, before I proceed farther, beſeech them here to make a ſtand, and ſoberly to conſider whether it be imaginable, that God hath put ſo many excellent Inſtruments of Action into their hands, onely to make them leſs active. That were to accuſe the Divine Wiſdom of ſuch an unſkilful kind of managery, as the ſhalloweſt Human Providence falls not under. Will any of them be at the care and expenſe to furniſh a *Servant* with all Materials and Utenſils for work, with no other deſign, but that he may ſpend his time either in ſleep or riot? If they will not, I ſhall ask how they would like a Servant that ſhould ſo abſurdly pervert their intentions? And according to the anſwer they give to that leave them to conclude of their own acceptableneſs with their great Maſter; who not onely in a ſingle inſtance, but in an habitual courſe behave themſelves as prepoſterouſly. I cannot ſee how ſuch a reflection, if made with any ſerioufneſs, can miſs of being attended

wit

with a ſevere ſelf-condemnation. And then that being ſo proper a *baſis* and ground-work, ſhould methinks by a kind, even of natural energy, invite them to ſuperſtruct on it more Noble and Chriſtian purpoſes; that they who are ſo apt to expect Adoration from others, ſo willing to be Idolized, may not yet any longer be willing to be indeed Idols (*have mouths and ſpeak not*, &c. *Pſal.* 135. as many unactive powers, as thoſe have Organs) but may rather aſpire to ſome degree of reſemblance to that Divine Eſſence, whoſe operations are as Inceſſant as Excellent, and by an unintermitted Induſtry in employing thoſe advantages God hath put into their hands, anſwer his deſign in beſtowing them.

SECT. IV.

The Branches of his Calling founded in the first Advantage, that of Education.

1. I Presume it is by this time rendred sufficiently evident, *that a Gentleman hath a Calling*; it is now seasonable to advance, and shew *what that is*. And of this the ground hath already been laid in the last *Section* by the enumeration of those *peculiar Advantages* he possesses; which being those Talents committed to his managery, his Calling will be the most exactly anatomized and distributed into its parts, by unfolding those several Branches of his Receits, and examining what improvements each of them is capable of, which as so many distinct Limbs make up the entire Body of his Calling.

2. This I shall do, not only in the gross, but severally, through every one of them, and shall take the liberty of doing it with the addition of a double reflexion; the one on the *contrary practice*, the other on *the pleasure* and

and ſatisfaction that will infallibly attend the diſcharge of *this Duty*.

3. I begin with that of their *Education*; the former part whereof commonly commences as timely as the firſt Exerciſes of their Reaſon. It is ſo creditable a thing to have Children put into an early nurture, that there are few Parents ſo careleſs of their own reputation as to neglect it, but do either by themſelves, or ſome others, to whom they aſſign the charge, put them under ſuch a *Diſcipline* as may break their natural rudeneſs & ſtubbornneſs, mould them into ſome form of Civility, and teach them that firſt Fundamental Leſſon of Obedience, on which all future Inſtructions muſt be built. And this is an huge Advantage, not only towards the ſucceeding parts of Education, but towards the regularity of the whole life. For by having their Infant-paſſions thus checked and bridled, they become more tame and governable ever after. The next part of Education, is *Erudition* and Inſtruction, and under a Succeſſion of this they are for many years. Scarce any that owns the name of *Gentleman*, but will commit his Son to the care of ſome Tutor, either at home or abroad, who at firſt inſtills thoſe Rudiments, proper to their tenderer years, and as Age matures their parts, ſo advances his Lectures, till he have let them into thoſe ſpacious Fields of Learning, which will afford them both Exerciſe and Delight. This is that

Tree of Knowledge, upon which there lies no interdict: which instructs not, as that in *Eden* did by sad and costly experience, but by fair and safe intuitions, and may well be looked on as a principal plant in that *Paradise*, wherein God hath placed this rank of Men.

4. These two parts of Education united, qualify a man for many excellent purposes. It will be impossible to enumerate all, because a mind thus subdued and cultivated, must yet owe the opportunities of many actions to outward circumstances and occasions, which being various and accidental, can with no certainty be brought into the account. But abstracting from these, there are divers more intrinsick benefits, which nothing but a Mans self can frustrate; and those alone I shall insist on.

5. First, a Man thus Educated is better prepared to resist all Errors that may invade his *Understanding*: his discerning Faculty is more nimble and agile, can suddenly surround a Proposition, and discover the infirm and feeble parts: and so is not to be imposed upon by such slight Sophisms, as captivate whole herds of the vulgar. This Advantage it is apparent he hath, and it is his *duty* to make use of it, to examine cautiously the grounds of an Opinion, before he give up his assent to it, and not to betray his Reason, either to his Sloth, by neglecting to give it a competent discussion; or to his Interest, by electing

Tenents

Tenents rather by their profitableneſs then their truth. This certainly is the leaſt that is ſuppoſable to be required of them in this particular, and ſure it is ſo moderate an injunction, as the moſt mutinous humour can have no temptation to quarrel at. For who could think him a ſevere impoſer, who having furniſhed a man with a light to direct him through ſome dark paſſage, ſhould onely require him not to blow it out?

6. And as he hath this Advantage in reſpect of his *Underſtanding*, ſo hath he, in the ſecond place, in relation to his *Will*: which though it be a free faculty, and conſequently cannot be forcibly determined to any thing, yet it is capable of perſwaſions and inducements, and is uſually bended and inclined by them. It muſt therefore be a fair ſtep towards the rectifying of the Will, when the intellect is ſtored with Arguments and Incentives to goodneſs. And this Learning muſt be ſuppoſed to provide for, unleſs we will exclude out of the Scheme, both Morality and Divinity; for each of thoſe will yield variety of ſuch Arguments. *Morality* will preſent Virtue as perfectly amiable in it ſelf, and ſo fit to be embraced for its own ſake: and not only ſo, but alſo as highly profitable and advantagious to us, as being that which gives the ſublimeſt perfection to our Natures, the ſweeteſt reſt & tranquillity to our Minds; and in a word, a full ſatisfaction to all our Rational Appetites. *Divinity* confirms all this,

and superadds what infinitely transcends it, the assurance of those eternal and glorious rewards in another world. And these surely are such tempting *allectives*, as are very proper to attract the Will to chuse what appears thus excellent, thus desireable, provided they be justly represented to it. And the doing that, the pressing these motives home upon the *Will*, and that in refutation of all the contrary deceiveable pretensions of vice, is the first part of their obligation. But then there is also a second, and that is, that they permit themselves to be perswaded by such efficacious arguments, and actually conform their wills to these dictates of their understanding, that is, that they really and effectively be such men, as their education directs and requires them to be: Which being the work of their *Wills*, 'twill be absurd to plead impossibility or infirmity, since 'tis manifest they may if they will, which is such a degree of liberty, as serves in all other instances to denominate a man a free agent, and such as all punishments and rewards both divine and humane are founded on.

7. A third advantage is in relation to his *Affections*, which being the inferiour and more brutish part of the man, are yet so impetuous and assuming, that they are very apt to usurp the dominion over the nobler faculties: and where they gain it, the event is answerable to what we see in States, where the common people have wrested the Sceptre, all is put into con-

confuſion. Now that which may prevent theſe civil broils in the ſoul, and ſecure the government to the proper Soveraign, may well be reputed an advantage. And to this, nothing meerly humane is more conducing then *Education.* For firſt, that early diſcipline which we preſumed, one part of it puts a bridle in the mouths of theſe head-ſtrong paſſions, which by many repeated acts of reſtraint at laſt forget their native ſerity, and become more calm and tractable. But then Erudition completes this conqueſt, backs this unruly beaſt, and by a dextrous managery not only reſtrains, but guides him, and makes him ſerve to many uſeful purpoſes, renders theſe mutinous Rebels not only captivated ſlaves, but good Subjects, obedient to the laws of Reaſon. All this Education is of it ſelf aptly diſpoſed to do, if men will not take the Beaſts part againſt it, encourage him to plunge, till he have thrown the Rider. And all that is in this particular required of them, is but to hold faſt thoſe reins that are thus put into their hands, to keep their Affections in ſuch a juſt ſubjection, that they may receive, not give laws. Thus we ſee the influence which Education hath on all the eſſential parts of a mans mind. And were it here ſo immured and cloſed up, that it could make no ſallies at all thence; did the ſoul, like *Gedeon's fleece*, ingroſs *all this precious dew*; yet whilſt that received ſuch liberal infuſions, it would irrefragably evince this to be no mean inconſiderable

ſiderable advantage. But it is indeed impoſſible it ſhould be ſo confin'd; for if it be permitted to make theſe impreſſions within, as heat in the centre fails not to diffuſe it ſelf to the circumference; ſo certainly will it extend and manifeſt it ſelf in the more viſible effects; all the products and emanations of a mind thus regulated will own their original; bear the Image of their parent.

8. And firſt his *Behaviour* will be affable and civil, not inſolent & imperious; as one that knows Humanity and Gentleneſs is a common debt to mankind, and therefore will not think fit to contract or dam up his civility into ſo narrow a compaſs, that it ſhall ſwell into complement, and mean flattery towards thoſe above, and not ſuffer one drop to deſcend on thoſe beneath him; but diſperſe its ſtreams ſo, that all channels may be filled with it. 'Tis true, the depth of ſome will require a greater proportion to that filling, then others; and there 'tis not to be doubted but he may be more Liberal; onely in the mean time the ſhallower are not to remain dry. Let the inequality be ſuch as proceeds only from the capacities of the Subjects, not from the partiality of the Agent, and he prevaricates no part of his duty in this matter.

9, Secondly, his *Words* will be temperate and decent, the product of judgment, not of rage. For he that hath calmed his paſſions hath nothing to betray him to raſh, angry, or rude

rude language: this is a foam which is caſt up onely by the billows of a turbulent tempeſtuous mind; and can never be the iſſues of a ſerene compoſed temper. To this it is but proportionable, that they be alſo weighty and material. *A wiſe mans words*, ſaith the Son of *Sirach*, *are weighed in the balance*, and therefore he that hath improved his Education to that pitch of proficiency, will ſurely look his diſcourſe be ſuch, as may anſwer that character, which muſt at the leaſt ſuppoſe it to have ſomething of ſolidity, no man ever attempting to put froth and bubbles into the ſcales. And not onely ſo; but it muſt alſo preſume it to have ſomething of uſe and value: for, who ever takes pains to weigh what for its uſeleſneſs and meanneſs he intends to caſt out as refuſe? And both theſe qualifications are very eſſential parts of a *Gentlemans* dialect, the one oppoſed to light and fooliſh, the other to unſeaſonable diſcourſe. For as the one hath nothing of weight (unleſs it be that of a burden to the hearers) ſo the other can have nothing of uſe, nor conſequently of worth, that being to be meaſured by the aptneſs of it to the perſons to whom it is addreſſed. It ſhould be the endeavour of thoſe whom God hath endued with knowledge, to convey as much of benefit and inſtruction to others as they can: in order whereunto 'tis neceſſary they adapt their ſpeech to the capacities of thoſe they treat with, otherwiſe let them diſcourſe never ſo ele-

elaborately, they will rather confound then edify, and appear to affect more to boast, then communicate their knowledge.

10. Lastly, his *Employments* will be worthy and ingenuous. A Man that hath this *inward* Nobility of Mind superadded to that of his Birth, will abhor to busie himself viciously or impertinently; he hath those qualifications which render him useful, and he must give himself those Exercises, whereby he may become the most eminently so. If by just authority he be assigned to any publick charge, he is to embrace it cheerfully; not as a prize either to Ambition or Covetousness, but as an opportunity of Virtue; a sphere wherein he may move the most vigorously in the service of God, and his Country. But this hapning but to few, it is necessary he have some other reserve of action. And such surely, he that industriously designs it, cannot want: wherein though perhaps his influence will not be so general as in that, yet it may fall very auspiciously on many. And when all those occasions are exhausted too, when all direct operations are at a stand, he may yet betake him to the reflex'd, imploy his activity upon himself, which will alwayes remain a proper object of his Industry, he being, though a rich, yet still such an improveable soil, as will incourage and reward his Husbandry, though never so often repeated. And now I shall presume it apparent, That *Education* is a most estimable Treasure,

Treaſure, a precious *Mine* that contains ſo many rich veins, O, why ſhould any that poſſeſs it, ſuffer themſelves to be poor, meerly for want of diligence in digging out the *Ore*!

11. And would to God that were an impertinent complaint, ſuch as none were concerned in. But they that look on the Manners of many that have had this happy Inſtitution, will find too great cauſe to wonder and bewail, that ſo hopeful a Seeds-time ſhould produce ſo ſlender, nay ſo degenerate a Crop: As if *Jobs* curſe were here exemplified, *Job* 31. 40. *Thiſtles to grow inſtead of Wheat, and Cockle inſtead of Barly. Plutarch* tells us of a *voice frozen in the midſt of a River*, that became *audible by the thaw*, and applies it to Moral Precepts taught in youth, but actuated by age. The Simile ſpeaks him to have lived in better times: for in theſe, the voice diſſolves with the Ice, leaves not ſo much as an Eccho behind it. Men now make it the buſineſs of their riper years, to unravel not the follies, but the learning of their youth: no ſooner are they got from under the Diſcipline of others, but the firſt act of it they exerciſe, is upon thoſe notions which have been inſtilled into them. And here they are ſuch ſevere *Lictors*, that the mildeſt infliction is to gag and bind them, deprive them both of voice and motion. Nor are they ordinarily ſatisfied with this, but as if they feared they would, like impatient Captives,

tives, watch ſome advantage to break looſe again, their final doom is *Oſtraciſm*, they and their Linage; all ſober Counſels derived from them are utterly expulſt, ſo totally raſed out of their minds, that not the leaſt footſteps of them remain. And all this under the name of *Pedantry*, a title, which it is probable their great averſneſs to their Teachers ſuggeſts to them, as the moſt pathetick reproach, as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wiſe againſt their wills.

12. And now when the Root is thus ſtockt up, there is little expectation of Fruit. And therefore he that ſhall here look for thoſe forementioned effects of Education, will be more diſappointed, then *Chriſt* ſeemed *to be by the Fig-tree*, that, though *fruitleſs*, yet afforded *leaves*: but here we are not to hope for ſo much, no ſign that ever there was ſuch a plant in the ſoil. Let us breifly review thoſe ſeverals, and ſee what of them is ordinarily to be met with.

13. And firſt for the reſiſting of Errors, we uſually find Gentlemen no *Heroes* in this point: their *Underſtandings* are as pliant, as ſeducible, as thoſe who never had their means of fortifying them. And if they do indeed reject Errors, it is commonly by the ſame Engine, wherewith they caſt off Truth, *viz.* their inconſideration of both, as not being able to endure ſo much ſeriouſneſs and intention of mind,

mind, as may ſerve to *enter* them of any opinion. They have tranſplanted their diſcerning faculty from their Intellect to their *Senſes*, and find it there ſo full, ſo inceſſant imployment, that it can never be at leaſure to revert to Scholaſtick diſquiſitions. They can diſcern exactly the moſt minute error in their garment, hold their Artificer moſt rigidly to the Laws of the *Mode*, are moſt exquiſite Judges in all that relates to vanity or pleaſure, and can they ever think fit to trouble their heads(whoſe leaſt *Lock* muſt not for a world be diſturbed) with abſtruſer ſpeculations, who have found out ſo much a more eaſie exercíſe of their faculties? If any ſhall think this character partakes of the Satyre, I ſhall beſeech him to compare it with the true ſtate of our young *Gallants* in this point, and then upon the ſame account that cold and ſcanty praiſes go for detraction, I ſhall expect this very imperfect and partial accuſation may paſs for a Panegyrick.

14. Next for the regulation of their *Wills*, that advantage depends ſo much on the former, that of their Underſtandings, that what evacuates that, muſt neceſſarily be ſuppoſed to do the ſame for this alſo. It is not imaginable that he who hath defaced all his principles, whether moral or divine, or at leaſt never revolves or conſiders them, ſhould receive any influence from them, ſince they operate not but by a diſtinct application. And here ſhould I ask many *Gentlemen*, when they ever ſo much as attempted

attempted any thing of this sort; I fear they would be forced to quarrel at the incivility of the question, to evade the necessity of answering it. But God knows their actions speak too loud, that their business is to obey, not prescribe; to fulfil, not regulate their *wills*. Nay indeed 'tis too frequent, that instead of conforming their wills to their principles, they model and transform their principles to their wills, herein verifying *Aristotles* observation, *that Pleasures are corruptive of Principles*. And so by this one art of inversion, the face of things is quite changed; Vertue which their books represented to them as lovely and honourable, is now thought to have gained that lustre onely by the flattery and varnish of the painters, and so is decried as the most unamiable, despicable creature: and on the other side, all the contrary vices are taken from under that black veil Philosophers or Divines have put upon them, and are furbished and trimm'd up, set to open view, as the most splendid, glorious things, the most adorning accomplishments of a *Gentleman*.

15. And to secure this transmutation, even God himself must have his part in it, be concluded to have been all this while misrepresented in those characters of *Purity* and *Justice* his word has made of him, and to have laid no such severe restraints upon men, as that tells us of. That *Temperance*, *Chastity*, *Self-denyal*, *Mortification*, &c. were but the creations of some

ſome melancholy *Recluſes*, who would then enviouſly impoſe thoſe bands upon others, wherewith they had fooliſhly fetter'd themſelves; that God is more indulgent to Mens appetites, which they may ſatiate here, as they pleaſe, without thoſe future dangers Preachers fright them with? That this is the new *Gentile Divinity*, we need not appeal to Mens lives, their words openly proclaiming it, not without much ſcorn and contempt of their eaſie ſimplicity, who govern themſelves by the other. Yet as if this would not ſufficiently provide for impiety, as if they were conſcious of that abſurdity, which indeed there is in defining God an abettor and favourer of vice, many have advanced a ſtep higher, taking a more compendious courſe, and ſince they cannot bring God over to their party, make him ſuch as will ſerve their turn, will unmake him, by becoming flat Atheiſts. Of this there are too too many inſtances, and 'tis to be feared will be many more, whilſt to all other ſenſual allurements that opinion makes to its Proſelytes, this is added, that it is become a *creditable* thing, the badge and ſignature of a modern *Wit*, thus to be one of *Davids* fools, in ſaying *there is no God.*

16. In the next place, let us deſcend to the *Affections*, and ſee what effects of their education is diſcernible there. And truly that ſeems to be no other, then what is obſervable of a dam, put to intercept the courſe of ſome

rapid ſtream, which ſo ſoon as it is either removed or born down, the torrent guſhes with ſo much the greater violence, for having had that oppoſition: ſo here, when the reſtraints, which bridled their minority, are taken off, their paſſions ſwell to a higher degree of impetuoſity, they ceaſe to be boys and men together; the man is diſmounted, looſes the reins, and is dragg'd whither the fury of the beaſt directs. A ſad change, yet dayly too viſible in many: for alaſs what is more ordinary then to ſee *Gentlemen* under the dominion of theſe brutiſh appetites? ſometimes tranſported by a *Rage* to the greateſt Undecencies, nay Dangers; ſometimes hurried by a *Luſt* like the *poſſeſt perſon*, *Mark* 9. 22. through *fire and water*, the moſt deſperate deſtructive attempts, and have nothing but rottenneſs and diſeaſe as the final prize of all thoſe difficult adventures; ſometimes drowned in ſwiniſh *Intemperance*, and ſometimes again intombed in the *Earth*, buried as it were alive by ſordid covetouſneſs, as if they meant to tranſcribe, though not the innocence, yet the *ſufferings* of the *Primitive* Chriſtians, in being torn in pieces by *wild Beaſts*. Oh, that they might once be brought to relinquiſh this abſurd fortitude, that thoſe who laugh at the precept *of turning the other cheek*, *Mat.* 5. 39. would not here infinitely over-act it; and give up themſelves to be buffeted, yea ſlaughter'd by theſe their cruelleſt enemies, nor be ſuch *Platonick* lovers

of Martyrdom, as to chuſe only this, whereto there is no Crown annexed, but what is worn in the Kingdom of darkneſs.

17. And now ſince we are thus to ſeek of theſe *inward* effects, we can with no reaſon hope for any of thoſe *outward*, which are the reſults and conſequences of theſe. And then 'twill be no wonder to obſerve *Gentlemen* behave themſelves diſdainfully and imperiouſly, as if they could not ſet a juſt value on themſelves, without the unjuſt contempt of others. 'Tis true indeed, this is commonly a *Wind* that blows but one way, down the hill, only upon thoſe below them; upwards they breath gentler gales; it being one of their moſt ſtudied faculties, to perform all acts of the moſt ſupererogating Civility to thoſe above them. But when that Civility is throughly ſcanned, it will prove a greater injury then the contrary Rudeneſs; 'tis made up of ſuch hollow profeſſions, ſuch groſs flatteries, as are much worſe then reproaches, nay ſeldom fail to be actually ſeconded with them; there being nothing more uſual, then to revile and deride thoſe at a diſtance, whom, when preſent, they admire and adore. And theſe now become ſuch eſſential indiſpenſable parts of good breeding, that the want of either inevitably betrays a man to the title of a ſilly Ruſtick; Flatteries and Deſpiſings being the two contrary elements, whereof he, whom they call a *Fine Gentleman*, is to be compounded.

18. This gives an account alſo of ſome part of his *Dialect*, which thus far anſwers little to thoſe requiſite qualifications, Weight and Uſefulneſs; there being nothing more trivial or uſeleſs, then theſe two parts of converſation, and 'twere well if no worſe epithets belonged to them. But if we look alſo into the reſt, they will ordinarily appear to carry proportion with theſe: 'Tis every mans obſervation, that *no ſpring will riſe higher then its firſt head*; and then words being but the iſſues of the Mind, where that wants the ballaſt of ſober and vertuous Notions, 'tis no wonder if the diſcourſe be light and aery. 'Twere eaſie to exemplifie in the ſeveral ſorts of it adapted to the ſeveral humours of men; but 'tis alſo ſo needleſs, that the copy would be too exact by tranſcribing the impertinence too. But what ſuch frothy diſcourſe is naturally, the moſt ſerious may become by accident: And thus we ſee it the infirmity of ſome, who ſo far retain their Education, as to have their minds better repleniſhed to vent their plenty ſo unſeaſonably or affectedly, that it produces nothing of benefit to the hearers, but rebounds injuriouſly with the aſperſion of vanity upon themſelves.

19. But ſuch is the miſery of this Age, that it were a fair compoſition, if *Gentlemen* could be perſwaded to reduce their *Diſcourſe* only to a privative ſort of Illneſs; 'twere ſomewhat tolerable, if as on the one ſide they did not

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miniſter grace, Eph.4.29. ſo on the other they d.d not breath infection on the hearers. But alas! what are all thoſe profane ſcoffings at Piety, ſo frequent among them, but as ſo many blaſts and malevolent vapours to nip and deſtroy the practice of it? And ſo we ſee it too commonly does among thoſe whoſe greener reſolutions ſet them not above their malignant influence. How does their immodeſt and obſcenee talk diſperſe and ſcatter their own impure fires, to the inflaming of others? and whilſt they inſcribe upon theſe Poyſons the inviting names of Ingenuity and *Eſprit*, they do not only tempt men greedily to imbibe them, but even defame and proſtitute that Wit they pretend to, render it a *Wilderneſs* for all ſavage rudeneſs to range in, and make as many *Candidates* for that reputation, as there are impious and beſtial men in the world. And to this ſort of *Wit* they have found out a very proportionable Rhetorick, I mean that of their *Oaths*, that helliſh piece of Oratory, which ſo overſpreads their language, that (like a profuſe Embroidery that even quite hides the Stuff) it becomes the moſt remarkable part of it. 'Tis not a little ſtrange how this fouleſt deformity hath gotten to paſs for an embelliſhment and ornament of Style; but that it doth ſo, is very viſible not only from the no pretence of other temptation to it, but alſo from that affected and ſtudied variety obſervable among them, as if they had the ſame

concernment for their Diſcourſe, which they have for themſelves, *viz.* that it may every Year appear in ſome new piece of Dreſs, have ſome Oaths freſh minted to ſet it off.

20. To all theſe we may adde their vain *Boaſtings* and Aſſumings, which are often ſo deplorably ridiculous, that 'tis doubtful whether more of pity or contempt belongs to them. Thus oftentimes, he that has but croſt the Seas to fetch a Feather and *fantaſtick Mean*, brags more of his Travels, then if he had paſs'd the *Line*, and felt the ſcorchings of the Torrid Zone. And upon the ſtrength of this he takes authority to impoſe on others the moſt abſurd and incredible Relations; yet ſtill impoſing more perniciouſly on himſelf, *i. e.* a belief that he appears very illuſtrious and glorious in all this; and on that confidence, the ſmiles which his auditors mean in ſcorn, ſhall be taken in applauſe of him, and ſo encourage thoſe follies they deride.

21. Indeed where this vain humour dwells, it will betray it ſelf in innumerable indecencies of ſpeech; but never does it give it ſelf a fuller or worſe character, then when it lets looſe to anger and rage, one of the moſt genuine and fruitful branches of this bitter root. And this we frequently ſee overflow in all the invenomed reproachful language imaginable, ſuch as one would wonder ſhould fall from the mouth of any, whoſe education had not been wholly barbarous; an inverted kind of Eloquence, whereto

whereto ſome, who have been taught the rules of better Rhetorick, have a great fluency.

22. If now we ſhould proceed to take a view of their *Imployments*, there is little doubt but that *Tekel*, *Dan.* 5. 27. might be a proper inſcription on them, yea a mild one too; Lightneſs and Vanity being many times the moſt innocent ingredient in them. And this is but a natural inference from the former: for ſince the Principle of Actions as well as Words is within, it will certainly operate alike in both; as Water ſent from one fountain through ſeveral pipes, is the ſame, and hath equal vertues or faults in each. It were too eaſie to give as particular an account of theſe as the former; but foreſeeing an occaſion to do that in another place, I ſhall transfer it thither, as not deſiring to iterate the importunity on ſo ungrateful a ſubject.

23. And now he that ſhall conſider, that all this is the but partial Image and repreſentation of thoſe, who have had that Education we ſo much magnified, will ſure be tempted to ask *Judas's* queſtion, *Ad quid perditio hæc? Why was all this waſte* of Diſcipline and Literature? To what purpoſe was ſo coſtly a foundation laid, when the ſuperſtructure is in the Apoſtles phraſe, 1 *Cor.* 3. 12. nothing *but hay and ſtubble*? And I doubt many defeated Parents have cauſe to make this complaint: but I fear alſo divers of them may with juſtice accuſe themſelves as Acceſſories to their own

diſappointments, who by an overhaſty deſire of ſeeing their Sons men, do at once anticipate and fruſtrate their hopes, evacuate the benefit of many years Education, by taking them too ſoon from under its benign influence: Which though it uſually ſpring from immoderate indulgence, is yet really the greateſt ſeveritie; for what can be more ſo, then to tie them to all the labour and toil of the Seeds-time, force their Childhood to that ſtudy and intenſion of which that giddy age is moſt impatient, and then ſnatch them away at the *Harveſt*, ſuffer them to converſe no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus of late it hath been the method of Breeding, to poſt them with an inconvenient ſpeed from one ſtage to another, many times bringing them too ſoon to the Univerſity, but much oftner taking them too early from it, before they have near gained what they came thither to furniſh themſelves with. And from thence the next ſtep is over the *Sea*, which ſoon waſhes away thoſe Notions, which lie crude in their brains, but have wanted maturity of years to digeſt into their manners. Indeed 'tis not imaginable how they ſhould retain them, they being at their coming abroad ſolemnly put in a direct courſe of forgetting ſpeedily what they formerly learnt, their whole time being then by order to be taken up in other unſpeculative exerciſes, wherein if they do happen to attain

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to some eminencie, yet 'tis sure but a dry exchange for what they quit for it. But then 'tis not one in twenty that arrives to that; the negligence of Governours, or their own headiness, when they find the rein thus slackned, often makes their progress little in any thing they are appointed to; but instead of that, they run a full career in all debaucht pleasures, advance there in an instant to the highest proficiency. I say not this to decry *Travelling* in general, but only the unseasonable time that is chosen for it. He that would really improve his Son by that means, should send him at such a mature age, when by the help of his foregoing education his Judgement is setled and qualified to make useful observations, his manners well weighed and fixed, that so he may be capable of all the good Foreign climes can afford, and secured from the infection of the ill; like a Loadstone, attract things of weight only, and not like Jet, draw nothing but chaff and straw. But I confess this a digression, and therefore return to those who have thus embezled this precious Advantage, (and who have too much of their own wills in it, to be able to transfer the guilt upon any error of their Parents) beseeching them seriously to lay to heart this their so ruinous ill husbandry, and to let at last some better fruits of that seed appear; not to suffer a Piece of *Plate* left to the School or Colledge, to be the only Testimonials that ever they were there, and

and ſo bring thoſe Societies under the reproach of extortion, or fraud, of profeſſing learning, but imparting none, of having taken ſome thing from them without giving them any valuable conſideration, making them any proportionable returns. But that they would at laſt take up this Talent thus long buried in the napkin, and yet fall a trading with it. And though the time they have loſt ſhould render them deſperate of the reward of the *Ten Cities*, 'tis yet motive enough to induſtry, to reſcue themſelves from the ſentence of the *Slothful ſervant*. And yet that will not be all, for there being no middle ſtate between reward and puniſhment, he that delivers himſelf from the one, puts himſelf likewiſe into a certain capacity of the other. But beſides all he is to expect hereafter, he is ſure at the time of a very fair Antepaſt of pleaſure here, which he will immediately reap from it, as the firſt-fruits of the future rich harveſt, which though the Law commanded to be ſacrificed, yet ſuch is the indulgence of the Goſpel, that it exacts nothing, but that men would themſelves enjoy them.

24. For ſuch is the admirable goodneſs of God, that he is generally pleaſed to adapt his commands, not only to our Eternal, but Temporal concernments; for knowing the impatience of our nature, that we love not to depend wholly upon reverſions, he hath bin pleaſed to put ſomewhat of preſent guſt and reliſh upon

upon every part of duty. This might be evidenced distinctly through the whole Codex of Christian Precepts, his *Yoke is an easie*, nay *gracious Yoke*; his *burden a light burden*, Mat. 11. 28. And from this general ground, I may have warrant sufficient to affirm the like of this particular I am now upon. But it may be yet more clearly evinced, by reflecting on the several improvements of this Talent, which have bin mention'd, as the *Duty* of all those that possess it.

25. And first, for that of an acute and *elevated Understanding*, I need appeal no further then to common Vote, to have that pronounced a very desirable thing, it being hard to pick out a man of such an avowed brutality, that will own the despising it. Even those who will be at no pains to acquire, will yet profess to esteem it. And we may believe them in earnest, if from no other argument, yet from this, that every man affects the reputation of being Wise, is pleased when he succeeds in that aim, and on the contrary is not more troubled and discomfited at any thing, then to be taxed of Ignorance or Error. If any shall deny this, I shall suspend his confutation, till some body reproach him with folly, and then from the displeasure he finds in himself, leave him to conclude his own value of Wisdom. And indeed why do good men look upon a *fool* with so much pity, and ill men with so much scorn, if knowledge be not both a Felicity and a Credit?

dit? Nor is this the ſentence only of the vulgar, who uſually admire thoſe things moſt, from which they ſtand at the greateſt diſtance, but eſpecially of the more diſcerning ſort of men, who from every taſte they have had of it, have had their appetites ſo raiſed, that they have inſatiably thirſted after the fuller draughts. This made ſo many of the old *Philoſophers* renounce the injoyment of thoſe ſenſual Pleaſures, that offered themſelves, to go in queſt after this one tranſcendent delight; and *Solomon* to prefer this in his election before Riches and Honour, the two principal parts of worldly ſplendour, to the rectitude of which choice God himſelf bears Teſtimony. And now if this be in it ſelf ſo valuable, ſo raviſhing a thing, ſhall its being here connected with duty, prove ſuch an allay, as to deprive it of all the guſt? Certainly if it do, it muſt argue the palate very perverſe and diſtemper'd: for to all other, that one conſideration would give a reliſh and flavour to the dryeſt, the moſt unpleaſant undertaking. The conſcience that I am now imployed as I ought, is ſuch a refreſhment as is able to ſweeten the ſevereſt labour, yea the greateſt ſuffering. Shame is a thing to which humane nature hath an innate abhorrence, yet the Apoſtles made it *matter of joy, when it befel them for Chriſts ſake*, Acts 5. 41. And ſhall this bleſſed Copy of theirs be tranſformed in ſtead of tranſcribed? Shall thoſe who have not ſo much *Chriſtian patience*, as to bear the

ſlighteſt reproach for him, have yet ſo *much unchriſtian ſtupidity*, as to endure the greateſt in oppoſition to him? Chuſe rather to be ignorant, when 'tis both their ſin and ſhame, then wiſe, when 'tis their duty and reward? Invert S. *Pauls* choice, and be fools againſt Chriſt, as he owns to be *for him?* If there be any ſuch *Antipodes* in our clime, their unhappineſs will yet ſerve to illuſtrate what they refuſe to partake of, *viz.* the felicity of having performed this part of duty in the improvement of the underſtanding.

26. In the next place the *regularity* of the *Will* is extremely both amiable and profitable. For that being an uncontroulable faculty, if it be wrong ſet, what torrents of miſchief and confuſion does it let in? If in all its conceptions it permit the ſenſual appetite to lay, like *Jacob*, its *pilled rods before it*, all its births will be *ring-ſtraked, ſpeckled and ſpotted.* The ruinouſneſs of a perverſe will is ſo generally underſtood, that there is nothing renders a man even in common account more miſerable and deplored. He whoſe Will runs counter to his Reaſon, every man is *Aſtrologer* enough to read his *deſtiny*, and preſage his deſtruction. And by the undecent and pernicious effects of a diſordered, we may make an eſtimate of the beauty and advantage of a rectified Will. The former, like a vitious improvident Governor, expoſes his Territories to a deluge, firſt of luxury, and then of ruin: but this latter like a vertuous

tuous and prudent Prince, at once ſecures the innocence, and felicity of his Subjects. Indeed it is this alone that really and effectively gives us the preeminence above beaſts. They have *choices* as well as we, and they have affections, but wanting the higher principle of *reaſon*, their choices are neceſſarily determined by their affections. Now if we who have both, are guided only by the latter, wherein does our ſtate differ from theirs, ſave only that our liberty makes us guilty, whereas their neceſſity leaves them innocent? I preſume I need ſay no more, to evince the happineſs of a well ordered Will, ſince none can conteſt it, but he muſt tacitly confeſs himſelf weary of his humane nature, and emulous, not of a greater dignity, but of a degradation to that of the Brutes.

27. And as much may be ſaid concerning the *Affections*, which if they be not curbed and held in by the underſtanding, will have as free and uncontrolled a ſway in men, as they have in mere animals, but with worſe effects, by how much we have more objects to incite them, more inſtruments to actuate them then theſe have. If any man can be tempted to think this no unpleaſant condition, let him yet further conſider, that this metamorphoſis is not like the fancied tranſmigration of the ſoul, wherein it was ſuppoſed to aſſume the nature, and conſequently the paſſions but of one beaſt alone: no, here

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is the whole Wilderneſs let looſe upon a man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciouſneſs of a *Wolf*, may yet have the timorouſneſs of an *Hare*, and ſo is racked between the deſire of having, and the fear of ſuffering. He that hath the luſt of a *Goat*, may yet have the intemperance of a *Swine*, and be diſtracted to which of the appetites to give up himſelf. He that hath the cruelty of a *Tigre*, may yet have the wilines of the *Fox*, which will give him the pain of many irkſom delays, in attending an advantageous opportunity. And ſo proportionably in others. And what can be more unſupportably uneaſie, then to have theſe continual tumults within, to be in a ſtate of hoſtility, not only with other men, but with himſelf? Or what can there need, beyond this conſideration, to recommend the contrary condition to us? The ſubduing theſe brutiſh Inclinations is the introducing Peace into a Land, haraſs'd and waſted with inteſtine War: and ſure none need be told (at leaſt in this Age) that that is a moſt raviſhing pleaſure. And I may with the ſame confidence appeal to the verdict of any who hath tried theſe two contrary ſtates, and doubt not but he will from his experience confirm the moſt profuſe and even Poetick declamation that can be made on this Theam.

28. All I ſhall add is, in a joynt relation to this and the two former, by obſerving that illu-

illuminated understandings, regulated Wills and Affections, make up a great part of the *celestial happiness*. The *Angels* of *light* would no longer have right to that title, without these. *The spirits of just men made perfect*, were improperly so styled, *Heb.* 12. 23. had they not received this accomplishment of their nature. And the greater degrees hereof we arrive to here, so much the more sensible anticipation have we of those divine joys. And sure thus to partake with Angels and Saints, is to be happy, and will be acknowledged so by all, whose value and wishes of a *Mahometan Paradise* render them not uncompetent to estimate these purer and refined pleasures.

29. If from hence we proceed to those *outward effects*, which are the results of these inward, we shall find they are all full of delight and satisfaction. Courtesie and friendliness of *Behaviour* does not only cast a glorious lustre round about, attract the eyes and hearts of others, but it also reflects with cheerful and comfortable gleams upon our selves. For, Man being designed by God for a sociable creature, hath such propensions and inclinations put into him, as are proper to that end: and these are gratified and pleased, when we so demean our selves, as may answer that intention, towards which nothing can be more necessary then this debonnair and gentle carriage. For that allures people to our conversation

ſation, whereas the contrary roughneſs frights and deters them, (the churliſhneſs of a *Nabal* makes men they *cannot ſpeak to him*, 1. *Sam.* 25.17.) it gives a man part of *Nebuchadnezzar's* fate, ſeparates him from among men, by forcing them to withdraw from him; and that the worſt part of it too; the *hairs like Eagles feathers, and the nails like birds claws*, being much the lighter degree of the infliction, fit to paſs for dreſs and ornament, compared with that more deforming diſguiſe this rugged temper puts upon a man. And as on the one ſide, this moroſity and ſourneſs of humour is very uneaſie, ſo on the other is that form of fawning and flattering compliance, which ſome call Civility: It obliges men in many circumſtances to renounce their eaſe, their health, yea their underſtandings too, and keeps them in ſuch conſtraint, that one may truly ſay, a leſs meaſure of ſelf-denyal would ſerve to conſtitute a man a good Chriſtian, than an exact Courtier; whereas he that keeps himſelf in a juſt mean, neither drives away one ſort of company, nor buys the other ſo dear: He has a Standard-meaſure, by which to diſpenſe his Civilities, *viz.* The quality and worth of the perſons; and confounds not himſelf with thoſe more unjuſt and mutable rules of their expectations. So in the firſt of the inſtances he keeps himſelf a Man, whileſt the other is in ſome reſpect a Beaſt; in the ſecond he preſerves himſelf a Freeman, whileſt the other is a Slave: And ſure

I may refer it to any mans decision, which is the pleasanter state.

30. Next for the Words, 'tis not to be doubted but that calm and temperate Language has the advantage of that which is passionate and rageful; and that not onely in respect of decency, but ease too; of which there needs no other testimony, than that visible perturbation and uneasiness observable in all who are under such a transportation. So in like manner, when the words are pertinent and weighty, they give not onely more satisfaction to the hearer, but to the speaker also: This may be judged by the contrary displacency men have at themselves, when they are conscious to have spoken impertinently or undecently. By satisfaction, I mean not that vanity, which men too often affect of shewing their parts, but a just and sober complacency, arising from the conscience of having regulated their discourse by the measures of a Wise man and a Christian, the having said that which may be of benefit, but cannot be of mischief to his auditors. And this surely is a much more real pleasure than any can be had in the contrary kind of dialect. If to this it be objected, that generally none are so much delighted with their own discourses, as they who talk the most vainly and absurdly: I answer, that even these are not pleased with the vanity and absurdity; their pleasure results from a mistake, supposing it to be the quite contrary. And this helps to evince

evince, that ſolid and prudent ſpeaking gives ſatisfaction, ſince even the ſhadow and fiction of it can be made to yield it.

31. Laſtly, for the Imployments, they ſurely muſt afford moſt of contentment, when they are moſt noble and excellent: They do ſo at the time, in the direct line, they having more of agreableneſs to the nature and dignity of a man; but they do yet more ſo in the reflexion, when a man looks back upon his day or week ſpent, and findes his buſineſs has been worthy of him, it exhilarates and revives him; enables him to paſs his own approbation on himſelf, and as it were to anticipate the *Euge* he ſhall one day receive from his great Maſter. But he that gives himſelf onely the idle divertiſements of a Child, or ſets to the baſer drudgeries of Vice, cannot reflect without confuſion: which is ſo well underſtood by ſuch perſons, that they are fain to take ſanctuary in a total Inconſideration, never daring to ask themſelves, What have I done? Which bears full teſtimony to the excellency and felicity of ingenuous Imployments, ſince they that decline thoſe, are forced alſo to decline themſelves, grow out of their own acquaintance and knowledge.

32. And now what Objection can there ly againſt this duty, which is in all the parts of it ſo advantageous and eligible, that it becomes duty not onely to God, but even to themſelves, their own preſent intereſts and ſatisfaction?

Shall pleasure it self lose its nature, adopt the properties of its direct contrary, and become irksom and abhorred, onely because 'tis twisted with Obedience? Is there so perfect an antipathy between God and them, that 'tis impossible they should have the same objects of delight? or can no Joys have any taste with them, that are not the causes and fore-runners of eternal sorrows? This were such a degree of perverseness, as common Charity bids me not to expect; and I see not what else can evacuate the pleasure that attends the improvement of this Talent of Education.

33. After all this, I foresee it not impossible that some may plead an Exemption from this Obligation, by affirming they want the ground of it, that they never had this Education. I am not willing to fancy there have been so many unjust and unkind Parents as may qualifie any considerable number of Gentlemen for this Plea: But to those few that can really make it, I shall not think the foregoing Discourse wholly impertinent; for, by shewing them the Advantages of what they say they thus want, it may incite them (not to murmur at the negligence of their Parents, but) to attempt the repairing of it by becoming their own Guardians, putting themselves into Discipline, and by the strict Laws of Reason governing and restraining those Passions, which by the liberty of their Breeding have got head, by this means supplying to themselves the first

part

part of Education: And the like may certainly be done for the latter also, if they will but depoſit that common errour, of thinking it more manly to be ignorant then to learn, and be content to put themſelves in a courſe of Erudition, which a man may do for himſelf in his Cloſet, as well as a Tutor may do for his Diſciple in a School, and though he want many of thoſe Advantages the other hath, yet 'tis poſſible they may be in a good degree ſupplied by that induſtry and deſire, which all thoſe are ſuppoſed to have, who are thus their own Pupils; And there want not inſtances of the ſucceſs of them who have thus attempted: but I confeſs there are too few Examples of the Attempt, men being too apt to ſit down contentedly under this want; whereas let the ſame perſons have an entailed Eſtate alienated from them by any act of their Fathers, they are not then ſo tame, but will ſtruggle to the utmoſt to recover their rights. Yet certainly an Ingenuous Education is as properly the Birth-right of a *Gentleman*, as any the moſt firmly ſetled Inheritance can be. Why ſhould they then acquieſce in that ſo injurious an Alienation, and not ſeek by all endeavours of their own to retrieve this ſo precious a Poſſeſſion?

SECT. V.

Of the Second Advantage, Wealth.

1. THe second Advantage we are to consider is that of Wealth, which that it is a blessing will I know readily be assented to by all, mens desires and earnest pursuits after it sufficiently evidencing the general esteem is had of it. Yet though the Conclusion be right, it is to be doubted many infer it not upon due Premisses. 'Tis not Riches simply considered that are the felicity, much less those luxuries, to which they are often made to minister: but they are like to a fertile ground, which if left without culture, none bears so rank Weeds, but if rightly husbanded yields abundant profit; and thus to manage and improve them, is not onely the Interest, but the Duty of all those to whom God hath committed them, this being the one designed Advantage, for which they were intrusted to them.

2. Several Improvements there are, of which they are capable; but before I proceed to them, I must mention one part of Duty, as fun-

fundamental to all the reſt. And that is the well husbanding of them; not in a figurative, but real ſenſe, the having ſuch a provident care of thoſe goods and poſſeſſions, wherewith God hath bleſt a Man, as may ſecure them from that Conſumption, to which careleſneſs and ſloth will infallibly betray them. This ſurely is obligatory in many reſpects. Firſt, in Thankfulneſs (I had almoſt ſaid civility) to God, who having diſpenc'd them as a liberality, 'tis ingratitude, yea affront to give them no regard. Secondly, in Juſtice to a mans poſterity: He that has received a fair Inheritance from his Anceſtors, if he ſuffer his ſupine negligence to cut off the Entail, he defrauds thoſe that were to have ſucceeded him in it, and becomes that *troubler of his own houſe*, to whom *Solomon*, *Prov.* 11. 29. aſſigns no other *Inheritance* but the *Winde*, which is indeed all ſuch a perſon is like to derive upon his Iſſue, the common air being oftentimes their onely Patrimony. Thirdly, in order to all thoſe ends to which Wealth was deſigned by God, which depend on this, as Accidents on their Subjects, and ſo are all at once evacuated and nulled by the diſſipating of that wherein they are founded. All which conſiderations do naturally inforce upon men the neceſſity of a prudent managery.

3. This being ſuppoſed, and the perſon having, as in our Law-forms is uſual, covenanted to ſtand ſeiſed of the Eſtate, let us now ſee

what are the proper uſes, to which it is to be limited. In the firſt place, we may rank that of Contentedneſs in his portion; which though to one that is ſet to wreſtle with want it might ſeem a hard precept, yet to him that flows with abundance it might be thought rather a needleſs then difficult injunction, if experience did not teſtifie, that contentment is oftentimes as great a ſtranger in Palaces as Cottages.

4. Of this excellent both virtue and felicity, there are two parts, the one a chearful injoyment of ſo much of his Wealth, as may decently (I ſay not vainly) ſupport him in that quality wherein he is placed: God does not make Rich men ſuch meer Conduit-pipes of Wealth, that they muſt paſs all, without retaining any thing themſelves; but rather like the Earth, which though ſhe conveys the ſprings through her veins, yet is allowed to ſuck in ſo much, as may give her a competent refreſhment; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy*, 1 *Tim.* 6. 17. falſifies no part of his truſt, nor abuſes his ſtewardſhip, this being, as it were, the allowed Fees of his Place, a Penſion alotted him by the bounty of his Lord.

5. The other part of contentment, is that, by which the deſires are terminated within the bounds of his own poſſeſſions, and not ſuffered

ed to range wildely into other mens, like *Ahabs* into *Naboth's vineyard*, using their Wealth, as Anglers do their Fish, to bait Hooks for more, by making it an Instrument of extorting from others; which is so great a guilt, that it neerly concerns them to secure themselves against it, by a perfect satisfaction in what is properly their own. Nay even in what is said, there is caution to be had, that there be not too eager and vehement endeavours of multiplying it, and that not only by an unlawful commixture with other mens, which is the sin either of oppression or fraud, but even from its own stock, for that may be covetousness, and is surely a direct opposition to the divine dispensation. For when God hath given a man a full fortune, and by that manumitted him from those carkings and sollicitudes to which needier persons are exposed, for him to make it his grand business to project how he may add to that heap, or in the Prophets phrase, *lade himself with thick clay*, *Hab.* 2.6. what is it but the degrading and pulling himself from that Sphere wherein God hath placed him, a voluntary sale of himself to the Gallies or Mines? In this respect therefore I may not unaptly apply that Exhortation which the Apostle makes in another, *Gal.* 5, 1. *Stand fast in the liberty wherewith Christ hath made you free.* Let not him whom God hath by a gracious and peculiar providence exempted from this meaner servitude;

and

and vaſſalage to the world, relinquiſh that ſo valuable a priviledge, give up his *ear* to be *bored* by *Mammon*, when God proclaims a *Jubile*. Yet 'tis poſſible the quality of ſome mens Eſtates may be ſuch, that they may be capable of advancement by a moderate and eaſie Induſtry, ſuch as may no way divert them from more excellent Imployments, but may rather be a recreation then a toil: And in that caſe I know no obligation lies on them ſo to deſie an Improvement, as not to chuſe a profitable, before an expenſive divertiſement, to ſpend thoſe vacant hours upon that, which remain by way of overplus from more worthy deſigns and entertainments. But the perpetual ſollicitous purſuit after more wealth, is certainly a culpable inordinacy, as being inconſiſtent with that contentment and acquieſcence which is the duty of every man for whom God hath thus liberally provided, and ſuch as will beſides be likely to undermine another main part of this obligation.

6. Such in the next place we are to account the Charitable diſpenſing of his ſtore, to ſupply the indigencies of wanting perſons; which ſurely is to be lookt on as the grand and moſt conſiderable end of his receits. God, who is the common Friend, as well as Father of all men, is not to be imagined ſo partial, as to provide pomps and luxuries for ſome, and in the mean time leave others deſtitute of the neceſſary ſupports of life; yet if we look no deeper

deeper then the visible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what Conditions and Proviso's that Abundance is conveyed, we shall have no temptation so to asperse or *charge God foolishly:* For though he have not dispensed so immediately to the Poor, yet he gives them as it were Bills of Assignment upon the plenty of the Rich, a right to be supplied by them: so that the difference seems to be onely that of an Elder, and Younger brethren; the Elder usually carries the bulk of the Estate, but then that is charged with provisions for the Younger; and if the quantity of those be not distinctly expresst, but left indefinitely, that Act of Trust in the Father lays the greater obligation on him, not to deceive it by too mean and scanty a distribution; for now himself is become a Father to them, and therefore should proportion his bounty by the tenderness and bowels of that most affectionate relation. And this may not improperly be deemed one reason, why among such multitudes of commands of Charity in the Gospel, there is yet none that expressly allots the proportion of our Alms, that by this act of confidence, as it were, men might be obliged to the higher liberality: And he that shall make this Incentive to it, a pretence to excuse the want of it, is sure a most criminous perverter of the divine intention, treacherously countermining Gods sacred arts, as if 'twere not enough

enough to Rebell, unleſs in a further contempt he aſſaulted him with his own weapons. Certainly God never deſigned *Lazarus*'s portion ſhould be made up only of the *Crumbs from the Table*: For though indeed *Dives* is taxed that he gave him not them, yet if he had, ſuch a dole would ſure never have reſcued him from the place of torment. He who reſts in a Rich mans boſom in Heaven, is to have ſome proportionable treatment from thoſe on Earth, ſome more hoſpitable reception then a lying at the Gate, ſome better Chirurgions then Dogs to cure his Sores; and thoſe that refuſe it him, muſt be preſumed to contemn not only the *Lazarus*, but the *Abraham*, yea the Heaven too that receives him, ſince that which qualifies him for an admittance there, is not able to recommend him to their leaſt regard.

7. I ſhall not attempt to proportion mens Charities, ſince God hath not; yet there are ſome general meaſures to be made to bound them on the ſinking ſide, that they fall not to too ſcandalous a lowneſs; which having been done already by a * better Pen, I ſhall refer the Reader thither. But thoſe yet leave mens Compaſſions full ſcope to grow up to what greater height Gods grace and mens exigencies ſhall advance them: and ſurely the latter may ſometimes be ſuch, that it will become every rich man not only to rifle his Coffers, pour out whatſoever his ſuperfluities have there amaſſed, but alſo to defalk much of his own ac-

* Dr. *Hammond*'s Practical Catechiſm.

accuſtomed enjoyments, cauſe the Raſor to paſs even upon his whole Equipage, to cut off all Excreſcencies, all exuberant Expenſes, that ſo the ſtream may run the fuller in that one channel which Gods providence thus cuts out for it. Whether this may not be a proper ſeaſon for it, I leave every conſidering perſon to judge. At the preſent I ſhall beſeech every man to whom God hath given Wealth, ſadly to ponder how ſcandalous a thing it will be for him who has been the Object of ſo great Bounty, to decline the being an Agent in any; to diſcover himſelf to have ſuckt in nothing of the virtue, amidſt ſuch an affluence of the commodities; and to defie the Example of that Liberality, by whoſe effects he lives. But withal let him conſider the danger of it alſo, how dreadful a guilt (and conſequently vengeance) he draws upon himſelf, if he ſhall defeat this ſo main end of his receits. It is indeed a complication of many crimes not onely againſt Man, but God alſo: I ſhall inſtance onely in two, moſt generally decried, and yet moſt eminently contained in it, unthankfulneſs, and Falſneſs.

8. God in his wiſdom diſcerning that Equality of Conditions would breed confuſion in the World, has ordered ſeveral ſtates, deſign'd ſome to Poverty, others to Riches, onely annexing to the Rich the care of the Poor; yet that rather as an advantage, than a burden, a ſeed of more wealth both temporal and

and eternal. Now in this diviſion of men, thoſe on whom he hath cauſed the better lot to fall, can owe it to nothing but his gracious diſpoſal; and therefore had been certainly obliged to ſubmit to any the moſt difficult tasks he ſhould have diſpenc'd with it. But now that in his great indulgence he has ſo tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it onely a bare taſtleſs compliance, betrays himſelf to want a juſt ſenſe of it; but he that flatly reſiſts it, is in the moſt tranſcendent degree barbarouſly ingrate. Nay, I think I might have laid the charge higher, and called it malice; for what beneath that can provoke a man thus to reſiſt his duty and intereſt together?

9. Nor is this all, 'tis alſo the greateſt Perfidiouſneſs: Every rich man is, as I ſaid before, God's Steward, and particularly intruſted to provide for the indigent parts of his Family, ſuch are the poor and needy. Now if he leave them deſtitute, and ſuffer either his riot or covetouſneſs to feed upon their Portions, what more deteſtable falſneſs can be committed, not onely in reſpect of them, whoſe right he thus invades, but of God alſo, whoſe truſt he abuſes? Many other enormities there are in Uncharitableneſs, which as ſo many miſhapen limbs concur to the making up this deformed Monſter; but I ſhall ſuppoſe it ſufficient to have pointed out theſe two, which being the moſt profeſtly contrary to ingenuity, I muſt

hope

hope will carry a very averting appearance to thoſe who ſo eſpecially pretend to that quality.

10. To this poſitive part of duty, the being *rich in good works*, we find the Apoſtle connects a negative, 1. *Tim.*6. 17. *Charge them that be rich in this world that they be not high-minded, not truſt in uncertain riches.* And we need not reſort to implicite faith in the Author, to perſwade us of the great propriety and fitneſs of theſe cautions; 'tis too evident that Pride and Confidence are diſeaſes that uſually breed in full and opulent fortunes, and as they ſpring from the ſame root, ſo do they, like neighbouring branches, mutually ſhelter and ſupport one another. He that is high-minded, abhorres the ſubmiſſion of any forreign dependence, and therefore gladly anchors on any thing he can call his own; and thinking his wealth moſt properly ſo, he has as great an aptneſs, as holy *Job* expreſſes an averſion, to *make gold his hope, and to ſay to the fine gold, Thou art my confidence, Job* 31. 24. On the other ſide, he that truſts in his Wealth, is by that fortified in his pride. It is *Ariſtotle's* obſervation, that *wealth makes contumelious* and inſolent; which I preſume he infers not onely from experience, but reaſon alſo; for the ground-work of humility being the ſence of impotence and defect, he that aſſumes a ſelf-ſufficiency, undermines that foundation, and in ſtead of it lays the *Baſis* of the quite contrary temper, all haughtineſs and ela-

elation of mind. A memorable Example of this we have in the insolent reflexions of *Nebuchadnezzar*, *Dan.* 4. 30. which had withal so dismal a consequent, as, methinks, should like *Lot's wife* remain a perpetual monument to deter others from all approaches towards the like vanity.

11. And certainly it is a most important concernment of rich men, to fence themselves against this double temptation; to which purpose they can hardly find a more complete armour, then what they may borrow from one short sentence of the Apostle, 1. *Cor.* 4,7. *What hast thou that thou hast not received?* Let them look on themselves as meer Receivers, and then with what pretence can they pride themselves in that wherein they are barely passive? Nay indeed if it be throughly scann'd, these Receits imply cause rather of shame then boasting; the being filled from anothers hand, is a sure Argument (and tacit Reproach) of a natural and original emptiness; and if God have dealt so liberally with them, they may collect 'tis in compliance, not with their merits, but infirmities; his having made them rich is a strong presumption, he saw them not prepared to be innocently poor: And sure Pride must be a subtile Alchimist, that can hence extract matter of vanity, and might with equal Logick have perswaded the *Jews* to glory in those Indulgences, which were granted them onely for the *hardness of their hearts.*

12. In

12. In like manner if they reflect on their *riches* as received, it renders them also a most unfit object of *Trust*. For if they were given, they may also be taken away. We hold all by that old *tenure*, which the Lawyers style *Alodium*, because it is from none but God: and his gifts (of this kind at least) are never so absolute, as to exclude power of revocation. He then that enjoys a thing not upon right but bounty, must ask his benefactor how far he is to presume on it. And if they would do so in this case, they would soon be resolved how little confidence were to be reposed in wealth. They may hear *God* the great Patron tell them by *Solomon*, that *riches make themselves wings and fly away as an eagle*, *Pro.* 23.5. by *Christ*, that the *Treasures* which they lay up here are liable to the *Moth*, *and rust*, *and Thieves*; and by the *Apostle*, that they are *uncertain riches*. Nay indeed, if they would but ask themselves, their own daily experience and observation, that would bear the same testimony. Every day almost gives some renewed instance of it. What multitudes of accidents are there to which mens goods are liable? A rough Wind, a tempestuous Sea sinks at once the Merchant and his ship: an ill season, an hungry soil eats out the Husbandman: and they who run not either of these hazards, those whom neither the water nor the earth swallow up, a Fire may yet consume. And can there any security be fanci'd in that

wealth, which is thus a prey to each element ſingle, and yet more often to them united in man, to whoſe frauds or violences more have owed their impoveriſhing, then to any of the former accidents? And now what greater infatuation can there be, then to place a truſt on that which is ſo flitting and unſteady, to lean on a broken reed, or in *Solomons* phraſe, *to ſet ones eyes upon that which is not?*

13. But if by an impoſſible ſuppoſition, we ſhould imagine Riches to be as permanent, as they are indeed tranſitorie: yet unleſs they had as well *Strength* as conſtancie, they could with no reaſon be depended on. He that ſtays by his friend to the laſt minute, if he have no power to aſſiſt him, is only a ſpectator, not a reliever of his ſufferings. And alas, how many miſeries are men ſubject to, in which wealth can give them no aid! Is a man afflicted in his body with pain? the *Indies* are not a competent price for a minutes eaſe, an hours ſleep. Is he perſecuted in his Name with reproach? 'tis not whole *Ingots* of gold that will ſtop the mouth of Fame: nay oftentimes the obloquy is it ſelf merely the progeny of his wealth, that breeding envy, and envy detraction. But if the ſore lie yet deeper, if it be the *Soul* that ſuffers, that is yet farther removed from poſſibility of relief this way. If it ſuffer as a ſlave under the dominion of ſin, no treaſure can redeem from that vaſſalage. Wealth does indeed too often by adminiſtring temptation

ſtrengthen

ſtrengthen thoſe chains, but it cannot break them, as appears too evidently by the number of ſuch rich bondmen. If it groan under the guilt of ſin, labour under the terrors of an accuſing Conſcience, alas! gold is no balm to a wounded ſpirit: the luxuries which that has ſupported may help to pierce, but it has no power to heal. Or laſtly, if the ſoul fall finally under the puniſhment of ſin, there is no commuting that penance, buying off that ſmart. Riches abuſed may indeed ſwell the accompt, and multiply the ſtripes, but they can never bribe the remiſſion of any. The Wiſe-man hath aſſured us this, *Prov.* 11.4. *Riches profit not in the day of wrath.* Nor does this carry any oppoſition to the counſel of our Saviour, *Luke* 16.9. of *making friends of the Mammon of unrighteouſneſs*; for he refers not there to any natural or inherent property of riches, but only to that extrinſick and accidental advantage may be made of them proportionably to what was ſaid before of the *unjuſt Steward*, whoſe dexterous managery was it that rendred his Lords debts ſo uſeful to him; not that they had any proper innate vertue to ſecure him from the neceſſity either of begging or digging. And therefore we ſee Chriſts words run not in an Annunciative, but an Exhortatory ſtyle: he tells us not that *Mammon* ſhall make us friends, but excites us to make that our own care, and by a prudent diſpoſure to make it ſubſervient to an end above its native efficacy.

But all this is sure very reconcileable with that natural impotency we have observed in it. Wealth charitably disposed may have excellent effects, but yet those are to be ascribed to the charity, not the wealth, which still remains in its own essence the same unactive lump in the Chest, that it was in the Mine, like the heathen Deities, unable to protect its most zealous Idolaters. As a further instance whereof I may add that which will sound very like a riddle, that riches cannot deliver even from present Want: which yet is demonstrably true in all those rich Misers, whose bellies are lank, while their coffers are full; a sort of Tantalized creatures, not peculiar only to this latter age, for we find them described by *Solomon*, *Eccles. 6. 2. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.* So unsignificant a thing is wealth, that without the addition of a new power it enables him not to receive the least benefit from it.

14. When all this is considered, what is there in wealth that can invite the least confidence, since it appears so utterly unable to secure men in their most important interests, nay to do that which it most immediately and most colourably pretends to, the keeping them from want? And therefore he that will not run himself upon that sad defeat of being disappointed in his trusts, failed in his greatest exigents, must

must look out for some firmer ground whereon to build. But alas! our soil affords it not: all here below was long since pronounced by one that wanted neither wisdom nor experience, to be Vanity. Such mutations and vicissitudes attend all sublunary things, that he that attempts to erect any durable satisfaction on them, outdoes the folly of that absurd architect Christ mentions, and builds not on the *sand*, but *water*: and in this sense the world is still under a deluge, not so much dry ground, as where a dove may rest her foot.

15. We are then driven by way of necessary refuge, to that which should be our voluntary choice, to come home to the *Ark*, to shelter our selves under his wings, where alone we may securely rest, and according to the advice which the Apostle subjoyns to these cautions, to *trust in the living God*. And to do this amidst all the seducements of Wealth, to see through all those mists which the fumes of Plenty raise, and whilst they enjoy the gift, to confide only in the Giver, is indispensably the duty, and should be the care of every one, to whom S. *Paul* directs this charge, *All that are rich in this world*.

16. And such in the last place are to take notice of another branch of their obligation, and that is to use that advantage which their Wealth gives them, towards the exercise of *Temperance*: which indeed can never be known to be truly such, but when there are

opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himself, whether his Abstinences be the effects of Poverty or Temper; but he that has all the fuel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his Choice, not his fate. And this is a most excellent priviledge of Wealth: and though 'tis to be doubted it scarce finds room in most of our Catalogues, yet certainly it merits a principal place, as being much the greatest of all those, which reflect only upon the person himself. This resisting of Temptations is truly that Heroick courage worthy of those that pretend to Honour, fit to denominate a *Gallant man*. I wish those who seek that reputation by many rash and unwarrantable Adventures, would here entertain their youthful Ardours, this being a Field where they may be assured never to want Combatants. One while *Gluttony* presents it self armed with the allurements of a full and delicate Table: and though one would think him but a despicable Assailant, that has only the Kitchin for his armory, yet experience shews us, those edgeless weapons may vie with the keenest for the mortalness of their effects. At another time *Drunkenness* sends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who shall own so much

religious cowardise, as to fear to hazard his Sobriety in the encounter. Sometimes again *Lust* attaches him with the piercing darts, the killing glances of a prostitute Beauty. In the mean time *Pride*, the most slie and treacherous of all the rest, is perpetually laying ambushes for him in the adorations of his Flatterers, the vanity of his Attire, and innumerable kinds of Excesses. And now what *Knight-Errand* would wish for more Encounters? Or why should men range abroad to invite Quarrels, whilst they tamely suffer such Troops of enemies to bid them dayly defiance? 'Tis, they say, a *Maxime* among the *Swordmen*, That *he that has once been baffled, is ever after an incompetent Challenger:* I wish it might have this one sober application, that men would suspend all other *Duels*, till they have righted themselves on their Vices, and by some signal Conquests redeemed themselves from that obloquy and defamation, which these mean, yet insulting Adversaries have exposed them to.

17. Having shewed what Uses are duly to be made of *Wealth*, let us now look back, and consider whether any of them be ordinarily discernible in *Practice*. And here we shall meet with one sort of men, who stumble at the very threshold, that fail in that first part of duty, on which all the rest depend: I mean those who by a supine negligence suffer their *Estates* to moulder and consume insensibly,

for want of an easie inspection and oversight. Of such as these former Ages have afforded instances, and doubtless the present also, though the number of the luxurious wasters do now so overwhelm them, that they are the less discernible. And though this seem to be the effect only of sloth, yet certainly there are other concurrents to it, generally these two: first such an overweening of their wealth, that they think it inexhaustible; and secondly an opinion that it is a mean and peasantly thing for a *Gentleman* to give himself the trouble of looking after his fortune. The motives are too ridiculous to deserve a confutation; but in the mean time it cannot but extort pity, to see *Families* ruined by such vain whimseys. And what tolerable account can such a Parent give to his begger'd Off-spring, to whom 'tis very likely he may propagate the pride and sloth which made the mere managery of an Estate too hard for him, and yet withal bequeaths them the sadder toil of getting one? Nay, what account can he give to God, from whom he received it, in order to several ends, if he thus at once defeat them all? 'Twas a Command to the *Jews*, that they *should not cut down Fruit-trees*, though it were for so necessary an use as *to advance a Seige*, *Deut.*20. 19. But this is the hewing down that Stock, from which so much good Fruit should spring, and that without any pretence either of necessity or reason.

18. Our

18. Our next view will preſent us with *another* ſort of *perſon*, who as much tranſgreſſes the duty of contentedneſs in both the parts of it. 'Tis no prodigy to ſee men, whom God hath afforded the portion of the rich, ſcarce to allow themſelves that of the poor; ſo letting their *eye be evil* even to themſelves, *becauſe Gods is good*. The *Egyptians* were ſuch jealous Reverers of thoſe Creatures which they worſhip'd, that he that violated them was in *danger of ſtoning*, *Exod.* 8. 26. So theſe men who have ſet up their Wealth for their God, pay it ſo much veneration, that as they are impatient to have it invaded by others, ſo they are afraid to offer the leaſt violence to it themſelves. They have Inſhrined it to receive their adorations, and it is now become Sacriledge (indeed the only one they ſcruple) to debaſe it to the ſupply of their neceſſities. They are ſtrange auſterities which the *Votaries* of this Deity will endure, even beyond the mortifications of the moſt rigid *Aſcetick*. Their whole lives are a perpetual contradiction to all the appetites of Nature. Yet alas! that infers here no compliance with thoſe of Grace, but as if they meant to ſet up a *Third* party in the world, they equally oppoſe theſe. And now he that thus oppreſſes himſelf, no wonder if he do the like to others, if he extort the utmoſt that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of inſtruments for it. Some-

times

times Bribery must give him a legal colour to rob his neighbour. Or if a Witness prove a better *penny-worth* then the Judge, Subornation shall do the business. Sometimes Extortion shall prey upon a needy Creditor, and that not only with the slower gnawings of the Canker, but with the more ravenous devourings of the Vulture. Sometimes the Rack is brought out, and a poor Tenant fastned on it, and there so strained and distorted, that he can never knit again to any competent subsistence. Sometimes again a poor neighbouring Prodigal shall be spurred on to farther riot, fed with money, that so by a forfeited *Mortgage* he may seize on his Estate. In a word, 'twere endless to reckon up all the engins of rapine which this greedy Invader hath in his magazine. And of such a one I presume every man will pronounce, that he notoriously violates the precept of Contentedness.

19. But though this be the grossest, yet is he not the only Trangressour. There is also *another* more plausible sort, who though they do not thus seek to encrease their wealth at others mens costs, yet do it too much at their own: whose Brains are mere forges of Projects, perpetually hammering out some new Contrivance for gain, that continually travel in birth of some fresh Improvement, suffer all the pangs and throws of a carking sollicitude in pursuit of it. I know this piece of *Covetousness* hath better luck then the rest, and passes

passes for a creditable thing, under the specious name of good husbandry; but sure if it be throughly penetrated, it will appear no less opposite to Contentment then the former. Nor can that guilt be evaded by those that say, they seek to advance their Fortunes, not out of the Misers design of hoarding up, but out of the more generous purpose of living more splendidly. For sure he that covets more to spend, is as little contented in his portion, as he that covets more to lay up: he that thinks his Table too scanty, his equipage too low, is as far from being satisfied, as he that thinks his land too little, his bag too empty. So that 'tis apparent these arrows come out of the same quiver, though they be shot at several marks.

20. And between both these motives of griping, no wonder if the *Duty of Alms-giving* be crouded into a very narrow compass. That excellent vertue of Charity has indeed much of the Image and impress of *Christ* upon it: but the World has given it a further kind of conformity with him then he ever design'd, its crucifixion between Covetousness and Luxury being the counterpart of his *hanging between the Thieves*. There wants only one member of the parallel, the *breaking the legs* of these *Malefactors*, which God knows our *Souldiers*, nay many Armies of them have not bin able to do. The many instances these times have given of the sudden dissipation of mens Idolized heaps, have not yet so disciplin'd the World-

ling,

ling, as to perſwade him to *lay up his treaſure in heaven.* And the loud calls of God to weeping and *mourning and girding with ſackcloth*, have moſt prepoſterouſly been Ecchoed back with the louder noiſe of mens revellings, and wild jollities. And then they who thus deſpiſe the judgements of God, are very unlikely to compaſſionate the miſeries of men, and I doubt there are many who thus anſwer the character of the unjuſt *Judge*, *Lu.* 18. *that neither fear God nor regard man*, nay that far outgo him in inexorableneſs of temper. He was to be wrought upon by *importunity*; but ſo petrified are theſe mens bowels, that no prayers nor tears can diſſolve them. 'Tis a much eaſier task to dig Metal out of its native Mine, then to fetch it out of the covetous mans Coffer. The Earth, though ſhe hide, yet ſhe guards not her treaſure, 'tis acceſſible to the induſtry of any that will ſearch for it: but he like an *Argus* ſtands Centinel about his, and ſounds an alarm upon the remoteſt appearance of a poor ſuppliant. With what jealouſie does he eye any that he can but fancy to come upon that ungrateful errand, and then how many arts has he to prevent the aſſault? Or if by ſome extraordinary Charm all his eyes have ſo ſlept at once, that he happen to be ſurpriſed, yet he has ſo many weapons of defence, that the aſſailant ſhall gain little by it, but the ſhame of an open repulſe, being ſure to find him impregnable. As for the *Voluptuary*, he has ſo many expenſive luſts to maintain,

tain, that he has difficulty enough how to gratifie all them in the distribution of his wealth: they are competitors to each other, yet joyn to keep out that which would be a common one to them all. He that grudges not the wildest profusions of his wealth, yet thinks an Alms will undo him. 'Tis the grand business of his life to contrive ways of expense: yet when any object of charity presents one, he becomes thrifty on the sudden, like the *Sensitive plant* shrinks at that touch, and that open hand of his clutches as fast, as if some convulsion had contracted it. Thus totally have men forgot upon what terms their wealth was given them, and thereby like miserable Chymists, extract Poyson out of Cordials, a Curse out of a Blessing. Riches were designed by God to be subservient to that Compassion which he has implanted in humane nature: but now they are become the means of suppressing and eradicating it. Rich men look upon poor, as if they were creatures of another *species*, things wherein they were perfectly unconcerned. 'Tis *Strada*'s fancy, that there is such a *sympathy raised between two Needles touched by the same Loadstone, that persons at the greatest distance may by the consent of their motion maintain a correspondency.* I shall not undertake for the truth of the Experiment, but however methinks 'tis matter of reproach to us, that these inanimate creatures should have so much observable accord, as to give pretence

for

for such a conjecture, whilst men who have so many undoubted principles of union both from nature and grace, have quite extinguished all effects of them. That too many have so, there needs no other evidence then the many unsuccour'd extremities of the Poor. For how else can it become possible, that one rank of men should gluttonize, and another starve? That he that thinks it death to endure either the want or moderation of a Meal, should never consider what are the gripings of the still empty stomach? That he should without all regret see his own humane nature pining and languishing in the person of his poor brother, whilst in himself 'tis oppress with the quite contrary excesses, and might be relieved in both by a more equal distribution?

And now who can sufficiently deplore the wants of the Poor, shall I say, or rather the inhumanity of the Rich! This surely is the sadder spectacle of the two: the one only suffers, the other sins. And that suffering too may end in eternal refreshment, whereas the other in endless torment. *Lazarus rests in Abrahams bosome,* when the uncharitable *Glutton fries* in perpetual *flames.* And oh that this were throughly weighed, that they would consider that every degree of unmercifulness they shew to others, reverts with a rebounded force upon themselves! Alas, 'tis not so much the poor mans body, as their own souls, that sue for

their

their alms. And whenever they ſhut up their bowels of compaſſion from the one, what do they but σφραγίζειν ταμεῖα, *ſeal up* Gods *ſtore-houſes* and treaſuries from the other? When they deny the *crums* from their *table*, they deny themſelves a *drop of water to cool their tongues.*

22. But I fear this of Illiberalitie may paſs for a moderate crime in this Age, when ſo many are guiltie of another ſo far tranſcending it. For do we not ſee divers, who inſtead of abating their Exceſſes to relieve the Poor, do *maintain* their Riot upon them? If the deſperate *Debts* of poor Tradeſmen were examined, I doubt not this would appear a ſad truth. 'Tis become ſo faſhionable a thing to run into Scores, and ſo unfaſhionable to pay them, that he is ſcarce thought well-bred, that has not bankrupted one at leaſt of each Trade he deals with. Their only care is to get credulous Merchants, who ſo long as they truſt ſtoutly ſhall have fair words, but if once their faith fail, then, as if the *Soliſidian* doctrine had ſtretcht it ſelf into Traffick as well as Divinity, they are pronounced Reprobates, and as ſollicitouſly avoided as the *Separatiſt* ſhuns a perſon whom he is pleaſed to call carnal. Poſterns and obſcure paſſages are contrived, on purpoſe to eſcape them; ſo that a poor Creditour muſt give many days, nay moneths attendances, before he can ſo ſurpriſe a Gentleman, as to come but to ask his own; and then

the

the beſt return he uſually meets with, is ſome empty promiſes to bribe a delay. But ſometimes he fares much worſe, and as if 'twere a crime not to ſtarve ſilently, he is reviled and reproached, and harſh and contumelious language become his only payment. It has been received as a Maxime, *That we are all kind to our own creatures*: But this caſe ſhews 'tis no univerſal rule; for thoſe who thus make poor men, are of all others the moſt barbarous to them in their poverty. But let thoſe who thus ſhuffle off their Reckonings with men, remember that there will come a day, when they ſhall not be able to decline their Accompt to God. And with what horrour and confuſion muſt they appear at that Audit, when they ſhall be charged not only with the miſpending their own eſtates, but other mens, the having added robbery to unmercifulneſs?

23. If in the next place we ſhall reflect on the Apoſtles caution of *not being high-minded* or *truſting in uncertain riches*, we muſt turn to our Bibles to be ſatisfied there was ever any ſuch charge given, there is ſo little of it to be read in mens practices. Humility is a plant that is carefully weeded out of all rich grounds, accounted a mean degenerous quality, that like Treaſon *attaints* the blood, and forfeits Nobility. *Gentlemen*, though they are for the moſt part very guiltleſs of the *Phariſees* abſtinence, the *faſting twice a week*, do yet tran-

transcribe the worse part of his copy, the thinking they are *not like other men*, and believe it a justice they owe their birth to do so. They have mounted themselves aloft, and looking down from those Pinacles of Honour, all below seem little and contemptible, creeping things of the Earth, *Worms and no Men.* I am not so for confounding of Qualities, as to exact they should choose their Intimates and Companions out of the lowest rank. I know Prudence as well as Pride has drawn a Partition-wall between them (though perhaps the latter has raised it to an unnecessary height) but I wish it might be remembred, that as the Precept of *Not eating Bloud* was designed not for it self, but as an Hedge against Murder, so that just distance, which Order recommends between the Noble and the Mean, is valuable only as a fence against base and ignoble practices; true greatness consisting in despising not the persons, but the vices of the vulgar. Yet here, alas! the sense is quite changed, and many who look the most fastidiously on the one, will yet mix freely with the other; and while they soar the highest in the opinion of their superiority, do yet stoop to the sordid bestialities of the most abject of men. Nay, indeed this Lure does sometimes make many of them descend even from their punctilioes, and those who at another meeting must have lookt for no other treatment but what St. *James* describes, *Jam.* 2. 3. *Stand thou there, or sit here un-*

der my foot-ſtool, ſhall in the rounds of good fellowſhip be equal with the beſt: ſuch a Leveller is Debauchery, that it takes off all diſtinctions. But in the mean time how great a ſhame is it, that ſuch vicious motives ſhall have force enough to make them thus degrade themſelves, when all the Engagements of Chriſtianity are not able to do that which is much leſs, to abate any thing of thoſe tumours, thoſe ſwelling conceits of their own greatneſs, or (in the *Pſalmiſt*'s phraſe) to make them *know themſelves to be but Men.*

24. Nor has the *other* branch of the caution any better ſucceſs among them. 'Tis in many of them too diſcernible, that they place that *Truſt in uncertain Riches*, which they ſhould repoſe onely in the *living God*, ſo making his Gifts his Rivals, and raiſing him a Competitor even of his own Bounty. For this we need no other wayes of probation, then onely to examine, whither it is, that in any caſe of difficulty or diſtreſs they make their earlieſt and moſt importunate addreſſes, for there we may conclude them to fix the greateſt confidence. And I fear 'tis too apparent, that where wealth makes but any the ſlighteſt pretences, promiſes the leaſt aid, though but remote, and at the ſecond hand, it has moſt of their applications. Thus in caſe of *Diſeaſe*, they whoſe plenty enables them for the coſtlier methods of cure, is not their firſt reſort thither? do not their Fees fly faſter then their Prayers? and

and are they not much haſtier to invite the Phyſician, then the Divine? Nay, indeed the latter is ſcarce ever admitted, till the former have forſaken them; a ſhrewd indication, where their prime hopes are built. So again in any diſaſtrous event, the firſt Eſſay is whether Money will heal the Wound. He that is under the diſpleaſure of a Superiour, ſeeks to appeaſe by Preſents, or buys the *friendſhip* of a *Blaſtus*, *Acts* 12. 20. to mediate for him. He that is brought before a Tribunal endeavours with the ſame golden Engine to draw off his Proſecutor, to bend and incline his Judge. He whoſe Wealth makes him purſued as a deſireable Prey, expects his ſafety even from that which is the original of his danger; and as if like a *Scorpion* it alone could cure its own ſting, tries whether a part will ſecure the whole. And in the mean time no attempt is made to call in God to their reſcue; as if he were an idle unconcern'd ſpectator of humane affairs, or ſo inconſiderable an Ally, as not to be worth the care of engaging him on their ſide. Nay even in their laſt and dreadfulleſt danger, many ſeem not to quit their dependence on their Wealth; ſome *Teſtimentary Charities* muſt then do wonders for them, and paſs for all thoſe *Fruits of Repentance*, which ſhould ſecure them from the *Wrath to come*. Even thoſe that have drunk the bloud of the Poor, ſuffered the moſt of it to incorporate into their Eſtates, think by diſgorging ſome

ſmall part of it (which perhaps lies crude, not yet ſo digeſted) in a *Legacy*, to eaſe their conſciences: ſo adapting their reſtitutions to their Rapines, onely in this one reſpect, that thoſe as well as theſe are of another mans goods; they never commencing till death hath diſſeized them of all propriety, as if the *Iniquity of the Fathers* were in this ſenſe to be *viſited upon the Children*. Thus *their Wills* become their onely Paſs-port, to convey them to *Abraham*'s boſom, and by thus *cajoling* the Poor at parting, they truſt to extinguiſh the clamours of all former oppreſſions, and in ſpight of *Solomon* will hope, that *Riches ſhall profit in the day of Wrath*. It will not here be pertinent to enquire how many other objects of Truſt they have, which divert them from that one, to which the Apoſtle directs them. It may ſuffice in general to ſay, that none can be ſuppoſed indeed *to truſt on the living God*, but thoſe who by ſincere piety qualifie themſelves for his protection; according to which meaſure 'tis to be feared many even of the faireſt pretenders will be excluded.

25. If now we proceed to the *laſt* part of the *Rich mans Duty*, the exerciſe of *Temperance*, we may without an *Augur* divine the return of that Inqueſt. For it having formerly appeared, that they turn that ſtream, which ſhould flow in Charity, to make the fuller current for their Luxury, 'tis viſible they are far from deſigning any ſelf-denial. But if that inference were

were not proof enough of it, they daily give us ocular demonſtrations: What ſtudious proviſions do they make for the fleſh *to fulfill the luſts thereof*? *Rom.* 13. 14. Nature affords not Meat delicate enough for their palats; it muſt be adulterated with the coſtly mixtures of Art, before it can become *Gentile* nouriſhment. And in this they are arrived to ſuch a niceneſs, that Cookery is become a very myſterious Trade, the Kitchin has almoſt as many Intricacies as the Schools. And the quantity of their Meat is not leſs extravagant then the kinde: One that did but examine their *Bills of Fare*, would think the Dogs appetite were the Epidemick Diſeaſe among them, if he did not conſider they had Eyes to be fed as well as Bellies. Nor will they be ſo Ununiform, as not to have their Drink bear a full proportion with their Meat; and 'twere well if it did no more, that their Drinking had but thoſe ſet hours of their Meals, that ſo there might be at leaſt ſome Intervals and Pauſes in their Debauches; whereas now many perſons allow themſelves no longer Intermiſſions then may juſt qualifie them for a new Exceſs; recover their wits onely ſo far, as may put them in capacity of loſing them again.

26. But beſides theſe, there is *another ſort of proviſion for the fleſh*, of which they are no leſs ſollicitous, and which many buy in at very dear rates. The embraces of a Wife are as nauſeous to them, as *Manna* to the *Iſra-*

elites. 'Tis Variety they hunt after; and so they might have the *Turk's Seraglio*, they would not stick to take his *Mahometanism* withal. Nay if that were as agreable to their Reason to believe, as to their inclinations to imbrace, they would certainly reckon it a considerable part of the prize, as that which to the present possession superadds a liberal reversion of those brutish delights, and would think they had made a very commodious Bargain, to have so exchanged the Christians present purity, and future Heaven.

27. To all these Excesses, that of their *Apparel* does perfectly correspond: so much cost, so much business goes to it, that one may almost as cheaply and easily rig out a Ship, as *set out a Gentleman* in his compleat Equipage. How many Artificers go there to the piecing him up! He that should assign him one to each Limb, would much contract the number, which is indeed so great, that if it were computed 'twould be found it constituted most of the Trades in a Common-Wealth. A strange disproportion, that the Little World should so much outvie the Greater; and a lively instance it is of the multiplying faculty of Vanity, that can improve Natures simple necessity of covering to such an exorbitant excess, and has nurst up the first Fig-leaves to such a luxuriant growth, that the *Hercynian Oaks*, which *Mela* tells such wonders of, are but a kind of Pigmy-plant to them that thus overspread the World,

and

and from covering of Shame, are grown to ſhadow and darken Reaſon it ſelf, ſo creating a *Moral* nakedneſs, whilſt they hide a Natural.

28. To all the reſt we may add their *Sports* and *Recreations*, the expenſiveneſs whereof is no way inferiour to all the former. *Gaming*, like a Quick-ſand, ſwallows up a man in a moment; and how many ſuch Wrecks have theſe latter Ages produced? *Hawks*, and *Hounds*, and *Horſes*, *&c.* and ſomewhat ſlower devourers, yet as they are manag'd by ſome, tend much to the ſame end: ſo that methinks ſuch men ſeem to make the ſame menace to their Eſtates, which *Goliah* did to *David*, 1. *Sam.* 17. 44. *I will give thee to the fowls of the air, and to the beaſts of the field.* Such vaſt numbers of them they have, and thoſe kept with ſuch niceneſs and curioſity, as if they had a deſign to debauch the poor animals, and infect them with their luxury. 'Tis now no news in the literal ſenſe, to have the *Childrens bread given to Dogs*; and it may within a while be as little, to have not onely their Children, but themſelves want it. For Prodigality is of the nature of the Viper, and eats out the bowels of that Wealth which gave it birth; and *Actæon*'s fate was both Emblem and Story, *to be eaten up with his Dogs.*

29. We have ſeen now how much their *Practice* ſwerves from their *Duty*: Let us next a little conſider, whether they might not be

happier, if they were regulated by it. And first, *a prudent overſight* of their *Eſtates* is ſure far from being ſuch an oppreſſing burden as ſome are willing to fancy it. For if it be moderate, and ſuch onely I recommend, it is ſuppoſed to exclude all painful and diſquieting ſollicitudes, and then it becomes onely of the nature of a Divertiſement, helps them off with ſome of thoſe ſpare hours, whoſe emptineſs becomes their Load, and which they would elſe be in pain, and probably at no ſmall coſt to diſpoſe of. And I ſee not why it ſhould not be full as pleaſant at the inſtant, to talk of their own affairs, as of other mens, (which yet are the uſual entertainment of thoſe that neglect their own;) to take up Accompts at home, as Reckonings at the Tavern: And I am ſure 'tis much more ſo in the conſequences of it, as much as Peace is above Diſcord and Tumult, Plenty above Indigence and Neceſſity.

30. Next for *Contentment*, univerſal conſent ſuperſedes the labour of proving that a happineſs, it being unanimouſly accorded to be the Elixer and Quinteſſence of all that pretends to that title; to be to all theſe outward things, as the Soul is to the Body, that which animates and inſpirits them, without which they are but dead, yea noiſom carcaſes, preſſures inſtead of enjoyments. This is the true *Philoſophers ſtone*, that turns all it touches into Gold; the poor man is Rich with it, and the

the Richeſt poor without it. Whoever therefore deſires to improve his Eſtate, let him begin his culture or huſbandry upon his mind, plant there this Tree of Life, the ſhade whereof will yeild him a perpetual refreſhment, 'twill make him alwayes as Rich as he deſires to be; and he certainly knows not what he aſks, that demands more.

31. The next Duty, that of *Liberality*, may perhaps be thought not to have ſo amiable an aſpect; but it is onely by thoſe who look upon it through falſe Glaſſes: men generally conſider it as a piece of ſpiritual rapine, an Engine framed by Divines to force open their Coffers, and plunder them without a War. But if they would but turn the right end of the *Perſpective*, 'twould then have a quite contrary appearance; they would diſcern that it is the means to multiply, not diminiſh their ſtore, a more profitable way of uſury then any the greedieſt Extortioner hath ever found out.' Tis *a lending to the Lord, Prov.* 19.17. who ſurely is the moſt ſolvent Debtor any can deal with, and one who never makes ſcanty retributions. This I am confident might be atteſted eventually true by all thoſe who have attempted to make the experiment. The onely prejudice that can lie againſt their Teſtimony is the paucity of thoſe that have ſo attempted (& would to God men would conſpire to ſolve that objection) for were all charitable perſons ſummon'd to give in their accompts, I doubt not it

it would appear their bounty had enriched, not impoveriſhed them. I am ſure I have met with ſeveral remarkable inſtances of it, but never yet with one to the contrary: and therefore if either reaſon or precedent may have force, he that conſiders but rightly his own temporal Intereſt cannot but have appetite to this Duty, in reſpect of himſelf. And yet where there are any bowels, this is but a faint inducement compared with that which ariſes from the calamities of the perſons to be relieved. The wants of the Poor are loud and paſſionate Orators, ſuch as cannot miſs to work upon any, on whom covetouſneſs hath not firſt wrought the unhappy *Metamorphoſis* of turning them into ſtone. And theſe having once conveyed into a mans mind a compaſſionate regret, himſelf groans under that preſſure, which he ſees cruſhing the other: and then what can be more pleaſant then by a ſeaſonable charity to eaſe both? None doubts of the Receivers delight, but ſure that is ſhort of the Givers, by how much the interiour ſenſe is more ſubtile and acute then the exteriour. Would God thoſe who make it their Trade to hunt after pleaſures, would try but this One piece of Epicuriſm, and then I doubt not, they would acknowledge that all meat is inſipid, compared with that, which they eat with the poor mans mouth; the moſt ſplendid apparel ſordid and inglorious, in reſpect of that they wear upon his back; and all pleaſures and recreations joyleſs and uneaſie, ballanced with

with thoſe tranſcendent delights which attend the exerciſe of Chriſtian liberality.

32. Nor have they in the next place any reaſon to ſuſpect the Apoſtle treacherous to their preſent intereſt, when he ſeeks to deſpoil them of that either *Pride*, or confidence, which their Riches are apt to create. For the former 'tis certain all haughty perſons may very properly interrogate themſelves in that form, we finde *Wiſd.* 5.8. *What hath Pride profited us, or what good hath Riches with our vaunting brought us?* It would ſurely puzzle the moſt experienced man to define what there is in Pride, that can afford any felicity. The utmoſt that can be pretended is, that it is a lively chearful thing to have good thoughts of ones ſelf; but he that can in earneſt make this plea for Pride, does in juſtice owe as fair an *encomium* to *Bedlam*: for according to this meaſure that contains the happieſt people, there being thoſe that are the moſt highly rapt in the opinion of their own excellencies. Yet ſure we ſhould judge him in good Election for the place, that ſhould look upon it with appetite. But admit this might indeed paſs for a pleaſure, yet it is the parent of a far greater uneaſineſs, and like a carcaſs breeds a worm that devours it ſelf. For he that looks on himſelf with ſuch reverence, exacts that all others ſhould do ſo too, and when he fails in that aim (as none ſo frequently does, as the proud) what diſquiets and impatiencies is he under! ſuch as infinitely overwhelm

whelm all the pleaſure of his vain complacencies. A little diſreſpect from *Mordecai* is able to evacuate all *Haman's* proſperity. Such a Cheat and Impoſtour is Pride, that whilſt it pretends to exalt, it debaſes; whileſt it elevates a man above others, it really ſubjects him to them, puts him in their power to torment and cruciate, and whilſt it makes ſhew of advancing, 'tis but in the ſame manner that the Rack extends the ſtature, by diſlocating the Joynts. And then I hope 'twill be no unfriendly office to perſwade men, to keep themſelves from that Engine of pain, or to recommend to them ſuch an humility of mind, as may preſerve them in that ſecurity and compoſedneſs, which is fundamentally neceſſary to all true happineſs.

33. The very ſame judgment is to be made of the other Branch of the Caution, the *not truſting in uncertain Riches, but in the living God*: which is moſt viſibly every mans preſent concernment. He that can entertain a doubt of it, let him but fall into the hands of ſome treacherous or but impotent perſon, that ſhall in ſome important affairs betray his truſt, or deceive his hopes, and then let him tell me whether it be not a mans immediate and moſt preſſing Intereſt, to build his confidences on the Rock, not on the Sand. Nothing but the amazing exigences of a ſinking man can excuſe the folly of catching at Reeds; but he that ſhould deliberately elect ſuch Supporters, would be thought

thought as mad, as he is ſure to be miſerable. Yet this is but the faint and imperfect Emblem of him who reſts upon his Wealth: whereas on the other ſide he that ſhelters himſelf under the ſhadow of the Almighty, is poſſeſt of a moſt inexpugnable Fortreſs. For how can he fail of ſecurity that has Omnipotency for his Guard, or be deluded in his truſts, that depends on Truth it ſelf? Let theſe ſo diſtant ſtates be compared, and then ſure I ſhall not need to anticipate any mans judgement, but may leave him to pronounce on which ſide his Intereſt as well as Duty lies in this particular.

34. Laſtly, *Temperance* alſo puts in her claim to *Pleaſure*, which I preſume thoſe will be ſure to reſiſt, who place that wholly in the ſatisfaction of the ſenſual appetite. Yet I believe one might take even theſe men in ſuch a ſeaſon, when they ſhould be forced to give up their verdict for it. Come to the *Glutton* when he is labouring under the load of an overcharged ſtomack; to the *Drunkard* when his mornings qualm is revenging on him his laſt nights debauch; to the *luſtful* perſon, when the torment of his bones admoniſh him of the ſins of his fleſh: and then ask them whether *Temperance* be not more pleaſant then its contrary. I can ſcarce think the Devil has any ſuch ſtout *Confeſſors*, but will then betray his cauſe. But this virtue is in it ſelf too amiable to need any of theſe Foils to illuſtrate it; the pleaſure of ſubduing a Luſt, of denying an Appetite,

is not onely nobler, but greater then any is to be had in the moſt tranſporting moment of ſatisfying them. Every man will call him a Brute, that when an Enemy is in the Field loſes the opportunity of a glorious Victory, and expoſes himſelf to certain Captivity, rather then forſake his Liquour, or other ſordid pleaſure. And this is juſt the deciſion of the preſent caſe; Our Luſts are our mortalleſt Enemies, and every time they aſſault us, 'tis in our choice either by reſiſting them to gain a ſignal Conqueſt, or elſe by ſtooping to thoſe deſpicable Cures they hold out to us, to be vanquiſhed by them. He that chuſes the laſt, if he have any ſhadow of pleaſure, 'tis onely that of a *Beaſt*, (like an Horſe, who though he hath indeed the ſatisfaction of receiving Meat, yet he alſo takes the Bridle, yea the Whip too from the ſame hand) 'Tis the former onely, that is the pleaſure of a *man*, which I ſuppoſe ſufficient to evince to which the difference belongs. For ſure none can think God hath been ſo unkind to his own Image in humane nature, as in the diſpenſation of felicity to aſſign the larger ſhare to the *Brutes*. And therefore in this particular as well as the reſt we may conclude, that he is not onely the moſt pious but the moſt happy perſon, that makes the right uſes of his Wealth.

SECT.

SECT. VI.

Of the third Advantage, that of Time.

1. LEt us now proceed to the third Advantage, that of *Time*: which though men do often ſo induſtriouſly waſte, as if it were rather a burden then an advantage, yet the differing eſtimates they make of it, when it is near expiring, the paſſionate *Death-bed* wiſhes of a few days reprieve, witneſs that it has a real value. For were it an empty uſeleſs thing, it would not then begin to appear conſiderable, when all other vanities grow in contempt with us. The unhappineſs of it is, that men learn to prize it, as they do moſt other good things, rather by the want then by the enjoying, buy the skill of trading with the loſs of the Talent which ſhould maintain the Traffick, and then onely come to account it a treaſure, when they can no longer diſpoſe it to any benefit; and that diſpoſing alone is it that can render it truly valuable. It is therefore a moſt neceſſary providence to learn this art of improvement, this piece of ſpiritual husbandry, without which a mans ſelf becomes that accurſed ſoil, the Apoſtle men-

mentions, *Heb.*6.8. *Whose end is to be burned.* Let us therefore a while examine what are those Imployments of our Time, which may render it most fertile to our present comfort, and future account.

2. Every man says (though perhaps few consider) that *our time here is but a Prologue to Eternity* elsewhere, and that the condition of that Eternity, whether happy or miserable, depends upon the well husbanding of this time. That therefore and that onely can be the right managery of it, which tends to make our future Estate as happy, as it is sure to be lasting. To this purpose God hath chalked us out some great lines of Duty, from whence so many lesser do arise, as will, if we will permit them, twist and winde themselves with every hour of our lives. And though these Duties are in the kind of them obligatory to all conditions of men, yet frequenter Acts of them are expected from those, whose Qualities and fortunes give them more vacancy from secular toyls.

3. For certainly it is not to be fancied, that God who has put an active Principle into our nature, should industriously provide for the suppressing its operations in any, devote such a Select number of men, as an *Hecatomb* to be offered up to *Idleness*. And yet much less can it be thought, that he should so promote that Iniquity, which he professes to hate, as to design them to the pursuits of that, *Manumit* them from labour, to leave them freer for vice.

And

And if neither of these can be supposed, if their leisure were not indulged them, either that they might do nothing, or do ill, there remains only a third end imaginable, and that is the doing good; (for as for Sports and Pastimes, the best of them come so near to Idleness, and the worst of them to Vice, that as the one is not to be allowed any, so the other no considerable part of their time.) Now because *none is good but one, that is God, Mark* 10. 18. we can take our measures of good actions only from his prescription; and so those which he has commended as such to Mankind in general, point out to this particular rank of men the nature of their Exercises, as their especial Vacancy and leisure does the higher degrees of them.

4. And first those of *Piety* towards God justly challenge a great share of their *Time*. For whereas God may seem to have limited and confined the poor mans zeal, by that Rule of *preferring mercy* to themselves *before sacrifice* to him; he does, by exempting the rich from those necessities, tacitly require their *devotion* to swell up to some proportion with his bounty to them, who being freed from those weights wherewith others are clogged and incumbred, even nature it self suggests the expectation of their soaring higher. He has put them at a distance from the meaner cares and solicitudes of life, as if he were jealous those might prove his rivals, and keep them from growing into

a closer intimacy with himself. And shall this design of his love be defeated? And when he has thus secured himself from one sort of Competitour, shall more and baser be sought out, every the triflingest and vilest Entertainment be courted to come and supplant him? This were indeed to answer that odious character of the *Adulteress*, *Ezek.* 16.34. which was not *sollicited*, but *did sollicit*. And those that can make such unworthy and provoking returns to so endearing a kindness, evince themselves destitute not onely of grace, but of all degrees of common good nature. For when he so projects for their familiarity and converse, what can be more inhumane and ingrate, then thus scornfully to decline it? Yet under this charge all those will certainly fall, who do not imploy (nay devote) every day some considerable part of this their vacant time to the keeping up their intercourse with God, by Reading, Prayer and Meditation.

5. In the next place, *Themselves* put in for a part. But here I mean not those brutish sensual selves, which have in many (like *Pharaoh's* lean kine) devoured the nobler and more excellent; but it is the more divine and sublimated part of them, on which their time is to be laid out. And here they can never want business, that being in several respects a very proper object of their diligence. For first, their *Understandings*, how clear and vigorous soever, attain not their height at once, are not

not like *Adam* created in a ſtate of maturity and perfection, but like his degraded poſterity, make gradual motions towards it, advance by ſeveral ſteps and degrees of proficiency; nor can we in this life aſcend to ſuch a *Non ultrà*, as excludes a poſſibility of growth. So that no advantage of Education can ſuperſede the uſe of After-induſtry, that being ſtill able to make further improvements, bring in new acceſſions to their Knowledge. And this is ſo inviting an entertainment, as may very reaſonably expect their companies ſome hours of the day in their Studies.

6. But though this be a conſiderable, yet is it not the weightieſt part of that care they owe themſelves. For as the Soul conſider'd in its *Intellect*, may thus become their Pupil, ſo in its *Morals* it has often need to be their Patient. For though in its Original Conſtitution it was perfectly pure and healthy, yet by inhabiting in this peſthouſe the Fleſh, it hath contracted much of its contagion; and by how much the more delicate and refined its compoſition is, ſo much the more mortal are the diſeaſes to which it is ſubject. It will therefore require a cloſe and wary attendance. A Phyſician that has a nice and tender Patient, muſt be very aſſiduous in his care, obſervant of all ſymptoms, watchful againſt all accidents. And ſo certainly ſhould men be here; they ſhould make dayly obſervations how their ghoſtly ſtrength increaſes or decayes, what

Humour moſt predominates, whether Choler boil up into rage, Phlegm freez into ſloth; whether the Sanguineneſs of their temper make them luſtful, or the Melancholy revengeful, and accordingly apply their ſpiritual Purgatives, the Baths, or the *Palæſtra*, preſcribe rules of Diet and Exerciſe. And doubleſs whoever makes theſe dayly ſtrict inſpections into himſelf, will by the inestimable benefit he receives from it, be taught how great a bleſſing his Time is, and how much a greater to have grace thus to imploy it.

7. But though a *Mans ſelf* be a *Province* wide enough to take up a good part of his time, yet muſt he not ſo ingroſs it, as to defraud his *Neighbour*, who has alſo a right to ſhare in it. God having made man after his own Image, has (as part of that) ſtamped upon him the Bounty and Communicativeneſs of his nature: and therefore when we live wholly to our ſelves, we raſe and deface that Impreſs. And when 'tis remembred that the heinouſneſs even of *Murder* is by God pronounced to ariſe from the *violation of his Image*, *Gen.* 9. 6. parity of reaſon muſt conclude this no light guilt. Nor is it onely our Goods we are to impart (for that were a very partial Tranſcript of that Bounty we are to imitate, which gives us ſo much beſides) but in general whatever other Ability we have by which our neighbour may receive advantage: and ſo a man has as many imployments of his time, as he either finds

finds or can make opportunities of doing good to others. I ſay make; for ſure ſince God hath conſtituted Love to our neighbour one of the fundamental laws to Mankind, we are not to look upon it only as an accident or caſualtie, but as a main and deliberate buſineſs of our lives; not refer it wholly to chance whether ever we ſhall do an act of this kind, or no, but induſtriouſly ſeek out and improve occaſions. Thus we find the Liberality of our Bleſſed Lord repreſented to us in the *parable of the great Supper*, *Luke* 14. 16. where there was not only liberal proviſions made for ſuch as would come in, but importunitie uſed to draw them, particular invitations made to the *poor and the maimed, the halt and the blind*; and when that brought not in gueſts enough, the *High-wayes and Hedges* were to be ranſacked, and a general Preſs, as it were, made of men, to receive not the Earneſt-penie of Death, (which is uſually the ſignification of our Preſs-money) but the Antepaſt of Eternal life. Oh that all thoſe who pretend to greatneſs of mind, would copie out this Munificence, that they would prevent mens deſires, and invite them to come and be obliged by them. For want of this many occaſions of doing benefits are loſt; the modeſty of ſome, perhaps the pride of others, averts them from requeſting thoſe aſſiſtances they moſt need. It were therefore the nobleſt Study a *Gentleman* could entertain himſelf with, to ſearch the various Wants

of those within his sphere. But then he must be sure to do it with a candid design, the more opportunely to apply himself to their aid: he must not treacherously inquire, who wants knowledge, to deride, but instruct them; not hunt out a debauched person, to make him his Companion but his Convert; not find out quarrels to foment, but compose them; in a word, not pry into other mens concernments, like a busie-body, but a Friend; not to comply with his own curiositie, but their need. And now he that pays a just Tribute of his Time to these three grand Duties, will (when the other dues to Nature, temporal Affairs, and necessarie Civilities are deducted) not have much to sacrifice either to Idleness or Vice, but will rather think he wants Time then Business.

8. But alas, the full leisure they generally find for the direct contrary employments, witnesses too irrefragably that they are not thus taken up. It is true indeed, we find God often in their Mouths, but it is rather in Oaths, then Prayers; as if they meant their profanations should be the onely testimonie that they believed a Deitie. How many are there such profest Votaries to *Bacchus*, that their Knees are reserved onely for him, never to be bent but in drinking of Healths; that seem to have enacted to themselves the prophaner part of *Darius's* Law, *Dan.* 6. 7. that of *asking no Petition of God*, onely herein out-vying him, that their's is for an indefinite, not limited time,

time; who reckon Saying of Prayers among thoſe pedantick tasks of their childhood, which expire with the Rod and *Ferula*, and can never think fit to debaſe their more Manly ſtate to it, unleſs perhaps a reſtleſs night may force them to call it in to ſupply the place of a more uſual and pleaſing *Anodyne*. Whether this be not the pitch of many *Gentlemens* Devotion, I appeal to any that obſerves their practice.

9. Nor have they much more to do in the Librarie, then the Oratorie, unleſs it be ſtored with *Romances:* any deeper ſort of reading is as formidable to them, as the Mines or Galleys; nor do they without wonder look at thoſe who can voluntarily ſet themſelves to tug at thoſe Oars But Divinitie is beyond all others under prejudice with them, decried not onely as a crabbed, but *ungentile* ſtudie; ſo that upon pain of Reproach, none are to know more of it, then may juſt qualifie them to deride it; or read the Bible to any other purpoſe, then to enable them to blaſpheme God in his own ſtyle. If theſe men may be ſaid at all to converſe with God, it is in the ſame manner, that the Phariſees did with our Saviour, with the inſidious deſign of *entangling him in his talk*, *Matth.* 22. And ſure the more time is thus ſpent the worſe.

10. Proportionably to this they acquit themſelves of the *other* parts of this Dutie; that *Time* which they ſhould beſtow either in preventing or curing their ſpiritual Maladies,

they lay out wholly in contracting or increasing them. They have made a most strict league with the Flesh, and like faithful Confederates they omit no endeavor to strengthen its Partie, to supply it with fresh forces, the expence of the *Whole day* is managed wholly in order to that end. Thus that they may be sure to keep their Lust high and vigorous, they give it a nourishing breakfast of Sloth in the morning, a full meal of gluttony at noon, besides multitudes of collations in obscene Discourse and Fancies, all the day: and with these Auxiliaries, it need not doubt to maintain the Field against poor macerated Chastitie. So again, lest Sobrietie should happen to surprise them, and gain but the honour of one Day, how vigilant are they to give it the first assault? Scarce a day that they draw not up in *Batalia* against it and seldom miss giving it a total Rout; and if Sleep like a Mist befriend it to steal upon them in the morning again, yet that little Success is but a preparation to a more signal Defeat in the afternoon, which is with many, a time allotted wholly to these skirmishes; perhaps the chase followed all night, nay, pursued so far by some, till an habitual Sottishness save them the labour of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their Time, a good scantling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring them-

themſelves, and ſome in projecting to be admired by others; ſome in hearing flatteries, and more in reflecting and ruminating upon them.

11. As for thoſe broken parcels of *Time*, which are not thus devoted to theſe or ſome other ſet and ſolemn Senſualities, they are gleaned up by Sports and unſignificant paſtimes: nay, even ſome who abſtain from the former, do yet ſo wholly abandon themſelves to the latter, that their lives become utterly unprofitable. Under this number I have no intention to include all who allow themſelves Recreations; I know ſome divertiſement is ſo neceſſary both to the Body and Mind of a man, that if it keep within moderate bounds, it is but a juſt debt to himſelf, and cannot fall under any ill character: but that which is reprehenſible in this matter, is the exceſs and inordinacie of it, the making that a buſineſs, which ſhould be but a diverſion. And this we ſee too uſual with many, who abſurdly ſtretch this priviledge of their *Gentilitie*, even till it break; purſue their ſports of Hawking and Hunting, *&c.* ſo vehemently and aſſiduouſly, that ere they are aware, they adopt theſe their Callings; never conſidering that a Faulconer or Huntſman is indeed as mean a Vocation, as thoſe they moſt deſpiſe. But whatever other paſtimes of this nature any man ſuffers to uſurp his time, he does in it extreamly reproach himſelf, tacitely confeſſes, that he is unfit for generous

generous and manly imployments, and calls himself Child, while he thus trifles and plays away his dayes.

12. I know not whether I may rank the great and *deep Gamesters* in this File; for though the nature of their imployment belong to it, yet there are such considerable ruinous effects of it, as seem to place it in the number of more serious Ills. And indeed, though Custom hath called it Play, yet the many anxious fears and uneasie Commotions which usually attend it, evince the great impropriety of the Title, and would more reasonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing persons, so this Trade assumes the style of Divertisement, indeed to disguise its true original, which undoubtedly is Covetousness. For what imaginable cause can there be assigned, besides the desire of Winning, that should make men venture what they are so unwilling to lose? It is certain, he that plays for a Peece, has as much of the divertive part, as he that stakes a thousand: and were that all were designed, men need not, and certainly would not so profusely overbuy what offers it self at so much a cheaper rate. I know this is a motive men think too sordid to own, but would God they would once learn (in this better sense) to revere themselves as well as others, and despise to be prevailed on by what they are ashamed to avow.

avow. But the event ordinarily ſpeaks it as great a Folly, as Meanneſs, of which there are too many ſad inſtances in the ſhipwrackt Fortunes of theſe Adventurers. And indeed there is nothing wonderful in it, but that men will be ſo mad as to run the hazard. For that being ſuppoſed, it is not at all ſtrange to ſee them ſink under it. For a man has here to deal not with Chance alone (which yet were but a tickle bottom to imbark in) but with ſuch combinations of Deceit, that even good Fortune it ſelf will not ſecure him: ſo that he that has not learnt to Plough with the ſame Heifer, is like to make but ſad Husbandrie of it. And even thoſe that have, if they happen to get ſome few good Crops, yet they quite wear out the ſoil with them, forfeit that Reputation with all conſidering men, which ſhould let them in to farther opportunities, and leave themſelves to live not ſo much upon their own Wits, as other mens Follies. It is true indeed, that hath in theſe latter days proved a prettie large *Common* to graze on, and ſome have ſeemed to thrive well upon it; but generally ſuch Cattle meet at laſt with a pinching Winter, which leaves them as bare and meagre, as ever. In ſhort, Cheating has uſually a reflexed efficacie, and deceives none more then thoſe that uſe it: yet ſuch a ſtroak hath it now got in Gaming, that in moſt Companies it leaves men onely this miſerable choice, Whether they will be active or paſſive in it. Which

methinks

methinks should be enough to awake men, as immoderate Tyrannies use to do, to vindicate their Liberties, and reduce Gaming from this exorbitancie to its Primitive use, make it cease to be a Trade, and become a Recreation; and that too bounded within such just limits, that it may not incroach on those hours which should be destined to greater concernments. But as it is between this and the rest, either Impertinencies or Vices, all their time is so pre-ingaged and fore-stalled, that their most important interest is left forlorn and neglected; they have as little leisure as will to consider the poor Soul, or scarce to remember that they carry any such trifle about them.

13. And now they that thus forget God and themselves, no wonder if they afford little consideration to their brethren. They will not be guiltie of such an *Indecorum*, or deny the Body of sin its exact symmetrie, by making this part unproportionable to the rest: and therefore they either allow no part of *their time* to *others*, or do it to such inverted perverse purposes, as makes the payment worse then robberie. Thus many bestow *Visits* on others, not out of any purpose of kindness, but either to trifle away their own time, or to make observations, what they can spy ridiculous to entertain their laughter. A mysterie the *London*-visitants are generally well read in, who have put this business long since into a setled course; so that the discoveries of one Visit sets them in a stock

of

of defaming, backbiting diſcourſe for the next, and ſo ſucceſſively *ad infinitum*. So again, many who call themſelves *Gentlemen*, much to the reproach of that title, if they can find out a *young Heir* of much wealth and little prudence, how officious, how diligent are they in attending him? watching him as gladly as a Vulture does the fall of a Carkaſs, till they find an advantage to rook him at Play, entangle him in Suretiſhip, or perhaps betray him to ſome mean and unequal Match. So if they hear but of a *beautiful Woman*, what contrivances, what deſigns do they lay, firſt to ſee, and then to corrupt her; make it a buſineſs to themſelves, as well as a trade to their agents and factors, to ſpring ſuch game? And upon ſuch occaſions as theſe can liberally ſacrifice their *Time*, of which when any Charitable office would borrow from them but ſome few minutes, they are then ſuch buſie perſons, they can by no means afford it. A *Nabals* blunt and *churliſh refuſal*, or at beſt a *Felix's* put-off to *a convenient ſeaſon*, are the uſual returns to ſuch motions. But to anticipate the Propoſal, to go in queſt of ſuch Opportunities, looks with them like a piece of *Knight-errantry*, has ſo little of their practice, that it ſcarce eſcapes their ſcorn.

14. And now what a heavy Bill of Indictment is like one day to be brought in againſt them, when God, their Souls, and their Neighbours ſhall all joyn in the Charge! Oh that they

they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may, according to Christs counsel, *Mat.*5.25. *agree with these adversaries while they are in the way*, and by yielding to each of them for the future a just portion of their *Time*, compound the business, stop the Process against them. That they would remember, that of all their prodigalities, this of their Time is the most desperate, such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their Aerie fancies could but so condense into Earth, as to bring them into any acquaintance with their Beds of dust, give them some foretaste of their Dying terrors: for let them but sadly think what they would then give for some few of those Days they now study to fling away, and they cannot choose but infer the necessity of being better Husbands. We read in Scripture of the Demoniacks *dwelling among the Tombs*: but the Devil has sure changed that habitation; for those whom he now possesses he permits not to converse at all there, as knowing it is the propereſt preparative to his dispossession. And doubtless it would be the most powerful *Exorcism*, as of all others, so of this Evil spirit (this filtching Devil, that thus steals from men their precious hours) often to descend into the Vault or *Charnel-*

house,

houſe, and by ſerious conſideration how ſhort their *Time* is, to inforce upon themſelves a care of redeeming it.

15. Nor need they fear, that to *redeem their Time*, they muſt ſell their Pleaſures, give up themſelves to a joyleſs ſtate of life. For though it is true they muſt reſign their counterfeit, they ſhall have real Delights in exchange; they muſt part with their Glaſs, but ſhall have Gold inſtead of it. And as none but a rude *Indian* will repine at that bargain in the Literal, ſo none but a ruder Chriſtian can diſlike it in the Moral ſenſe. For in the firſt place, he that imploys his *time* in converſing with God, is not onely more honourably and more profitably, but alſo more pleaſantly buſied then he can poſſibly be any other way. We all ſay, *That God is the centre of Felicity:* but he gives himſelf the lie, that does not withal confeſs, that the cloſer acquaintance we have with him, the nearer approach we make to happineſs. For who ever believed the Sun to be the Fountain of heat, and yet feared to freez by drawing near its Rays? Indeed none but the down-right Atheiſt can with any tolerable Logick, diſpute the pleaſantneſs of this Duty. For can any whoſe Faith has ſet up a God, ſuffer their fancies to dreſs him like a Fiend? put on him ſuch unlovely ſhapes, as may beget averſion, deter them from approaching to him? Can they call him a Deity, to whom they will not attribute ſo much as

they

they will to every ingenuous man, the honour of being good Company? This is to be not onely prophane, but absurd. And if there be any of so short Discourse, I suppose him uncapable of conviction by Argument: the common Proverb hath assigned him his Teacher, *viz. Experience.* Let him by frequent, yet reverent Addresses to God, grow into some familiarity with him, bring himself within distance of receiving his refreshing Influences, and then he will discover how very unkind he hath been to himself in thus long holding off. In humane Conversations we use not to find the gust and rellish of them, till we arrive to some degree of freedome: they that converse as strangers, are under constraints and uneasiness. And certainly the main cause of that disgust men have to this Spiritual entercourse, is their unaccustomedness to it. They address to God perfectly as strangers, now and then pay him a slight Visit, as it were by way of formality and complement; and then no wonder if it be neither satisfactory to God nor themselves. But then 'tis sure great injustice to defame that as unpleasant, which becomes so onely by their own ill managery; to say there is no water in the Well, only because they neglect to provide a Bucket for the drawing of it up.

16. In the next place 'tis sure, their *Souls* mean them no malice, in exacting part of their *Time*. For first, what they bestow in improving and

and exalting their *Underſtandings*, does not only bring them in vaſt advantages in the end, but affords them alſo very fair accommodations by the way. Learning yields ſuch variety of agreeable entertainments, that like the *Manna in the Wilderneſs* it adapts it ſelf to every mans taſte, he that likes not one ſort may fit himſelf with another; and ſure he muſt have a ſtrangely vitiated palate, to whom none of them will relliſh. I can ſcarce think Nature has produced any thing ſo diſtemper'd, but men take up general and implicite prejudices, and will look on Books in no other notion but as Taskmaſters, whereas if they would but conſider them as Companions, they could not miſs of one kind or other, to find a pleaſant converſation among them.

17. As for that portion of their *Time* which is ſpent in attendance on the yet more ſpiritual part of them, 'tis rather a gift then a robbery, to help them to ſuch a way of expence. Ingenuous men think it a prize when they meet an opportunity to reſcue from the ſullage of time any thing that carries the ſtamp of ancient worth and Nobility. But this is a piece of the greateſt Antiquity, of the nobleſt, yea divineſt Impreſs. How can mens hours be better laid out, then in reſtoring it to its primitive luſtre, in wiping off that ſoil wherewith the ſteam of boiling paſſions hath obſcur'd it, and by disburdening it of thoſe loads of noxious humors under which it labours, like good Phy-

ſicians recover it from a languiſhing, infirm, to a vigorous athletique habit? And ſure the ſatisfaction of this muſt far exceed all other entertainments. Indeed that which is uſually taken up inſtead of it, can with no juſtice pretend to any tolerable complacency. No man envies his felicity, but contemns his ſordid and abject ſpirit, that picks out the baſeſt and unworthieſt company: And ſhall it here paſs for pleaſure to conſort only with the plebeian part of himſelf, thoſe ſenſual Appetites, which are the Common people of this Little world, to ſpend all his time in Treating and Careſſing of theſe, and in the interim let the Soul, which is of ſo noble an extraction, ſo excellent endowments, ſtand by neglected, nay be trodden to death in the croud of this vulgar rabble? Certainly this is a Tragedy, that no man could ſee upon the Stage without indignation: yet God knows, this is it men daily act over with applauſe to themſelves. Would God they would once ſhift the Scene, and let the oppreſt Soul have its ſeaſon of triumphing: doubtleſs they would find it more pleaſant to ſhare in its Conqueſts then in its ruine. We read indeed of ſome Nations that have by the *rites* of a barbarous religion been forced to make *Humane ſacrifices:* yet we find not that they had ſo ſlaughtered Humanity it ſelf, as to make it matter of delight. And has our Civility ſo far outdone their Barbariſm, that it ſhall be pleaſure to do that in ſpight of our Religion, which

which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beasts? He that disclaims this, must necessarily confess the pleasure lies on the other side, in rescuing the Spirit from the usurpations, yea tyranny of the Flesh; and consequently, that the Time he thus bestows is not lost, but improved to his own greatest present, as well as future advantages.

13. The like may (in the last place) be said of that part of it which is laid out to the benefit of others, which is that which brings us to taste the most delicious of humane delights: the pleasure of Obliging being of all those the most ravishing and transporting. And for this we need not the verdict of Christianity: the Philosopher attests it as well as the Divine. Nay it is so received a truth, that scarce any man will avow so much ill nature as to resist it in discourse, how much soever his practice disowns it. Indeed this is a pleasure of so exalted, so quintessential a kind, that what *Herods* auditors said in flattery of his Oration, we may say in truth of this, 'Tis the delight rather of *a God* then *a man*. That Soveraign Being, though he were eternally happy in himself, yet as if he had wanted of his complete felicity, whilst he enjoy'd it alone, was pleased rather to create, then want objects of his goodness. And a pleasure to which God

himself has given such an attestation, as to make a World in order to it, sure cannot, without the most impious contradiction of his choice, be despised by man. And certainly 'tis none of the least of those benefits he hath vouchsafed our nature, that he hath given us a capacity of it, by affording us those powers by which we may advantage and oblige one another; so pointing us out a course, whereby we may not only innocently, but successfully entertain *Lucifers* design, of being *like the most High*. It really makes Men what the Heathens vainly fancied their *Heroes*, even *Demi-gods*. O that those who think it Noble to be aspiring, would thus verifie the opinion, by terminating all their wishes and endeavours in this one Generous Ambition! and then 'tis sure they would not need to be told the happiness of this so Deifying an imployment.

SECT.

SECT. VII.

Of the fourth Advantage, that of his Authority.

1. IN the fourth place we are to consider the Gentlemans advantage, in respect of his *Authority* over those that relate to, or depend on him. And this, if rightly managed, is of excellent use, though as capable of being perverted, as any of the former. He who has secular ties upon men, may often, by those cords which bind their worldly interest, draw them to a consideration of their spiritual. A *Tenant* who thinks his livelyhood concerned in the good Will of his Landlord, a Pensioner whose subsistence rests upon the bounty of his Patron, will strive to model themselves to such a form, as may best suit the inclinations of the person they desire to endear: they are usually Wax to him, that are Flint to others. But then, as variety of Seals make differing impressions, so this flexibleness of theirs may be either abused to ill, or improved to good: this Wax may receive the Image of a Beast or an Angel. It is therefore the duty of those who are possest of this advantage, to use it to the impressing not of

Vice, but Vertue: to contrive how they may moſt effectually diſcountenance the one, and encourage the other. And this they may doubtleſs have frequent opportunities of towards either of thoſe relations forementioned.

2. But to none ſo often as to their *Domeſticks* and Menial ſervants. Theſe are always ſo much in their road, that they ſeem to be marked out by God as their moſt peculiar Province. Every Maſter has ſo much of the Prophet, that he is *ſet as a Watchman*, *Ezek.* 3. 17. over his Family, and ought as jealouſly to obſerve the approach of any Vice towards it, as a Centinel does that of an Enemy. 'Tis a very pernicious error for men to think themſelves no otherways concerned in their Servants, then they are in their Horſes or Oxen, to look upon them only as another ſpecies of Working-cattel, and ſo they do their buſineſs, care not how arrant Brutes they be. Whereas they ſhould remember, that they with themſelves are Common-ſervants to the one Great Maſter, and that the ſubordination of the one to the other is but the wiſe *Oeconomy* of their Lord, who has (as in great Families we ſee it uſual) conſtituted the one as Stewards or Supervifors, to regulate the reſt: and then 'twill appear a piece of enormous unfaithfulneſs to nelect this charge. To avoid which guilt, it will concern *Gentlemen* to have a ſedulous care over thoſe that are thus intruſted to them, to make ſtrict inſpections into the manners

manners of their ſervants, and accordingly to apply inſtructions, and admonitions, reproofs, or incouragements. And that they may not tranſcribe *Pharaohs Tyranny of exacting brick without ſtraw*, require the ſuperſtructure of Chriſtian lives, where there wants the neceſſary foundation of Chriſtian knowledge, they muſt provide that none under their charge be deſtitute of the means of laying that groundwork, of knowing ſo much of Religion as may bring them into an acquaintance with their duty. But to give life to all theſe endeavours 'tis indiſpenſably neceſſary for them to avow ſuch a Love to piety and vertue, and ſuch a Deteſtation of the contrary, that their ſervants may ſee that there is but one way of approving themſelves both to their earthly and heavenly Maſter.

3. If it be here Objected, That it is but a counterfeit vertue, which drives it ſelf from the care of pleaſing men, and ſo that this is but to teach them to convert prophaneneſs to hypocriſie: I muſt yield ſo far as to confeſs, that where that continues the final motive, it will never avail any man. But as God often uſes temporal and outward occurrencies, to produce inward and ſpiritual effects, ſo it may here happen, that thoſe whoſe firſt approaches to Goodneſs were mercenary, and out of compliance to others, may by coming within view of it diſcern it ſo amiable, that they may after love it for its ſelf. And indeed conſidering

sidering the rude ignorance usual among the vulgar, 'tis scarce imaginable they should imbrace it upon the bare strength of speculation, and therefore must be allowed secular invitations, as baits to allure them. As for those that never advance higher then the mere *Form of Godliness*, what weight soever it may add to their own doom, yet perhaps that may justly be accounted less mischievous to the world, then the contrary extreme; Hypocrisie being a sin that cannot well set up for *Proselytes*, because it never owns it self of a distinct party from true Piety. And 'tis not impossible, that the example of a feigned Christian, may teach others to surmount their copy, and be that in sincerity, which he is but in appearance: whereas open Vice pretends to no such possibility, breaths nothing but contagion, and like a pest infects communities. We have therefore reason to conclude, that if this care were generally taken, 'twere a service not only to God, but the Common-wealth, which has not more unprofitable, nay noxious burdens lying on her from any rank of men, then from lewd and idle Servants; who using their places only as a shelter for their sloth and licentiousness, when that *Gourd withers*, know not whither to retire, but usually either live Beggars, or die Thieves: whereas if *Gentlemens families* were so ordered, as to become Seminaries of Industry and Sobriety, the number of them is so great, that they might be able to send out

out many Colonies of useful and civil persons.

4. There is also another sort of *Relative*, viz. *a Friend*: over whom though they have not that Authority, which springs from this servile stock of hopes and fears, yet they have one of a much more noble descent, and more vigorous efficacy. Friendship has a key to the heart, which it may use not only to let it self into its secrets, but also to introduce its own conceptions, sentiments, and inclinations; it so mixes with the mind, that it may insensibly convey into it any *Idea*. Now to use this intimacy to the bringing in any thing base and unworthy, is the vilest treachery, such as is but imperfectly represented by the treason of him, who requites his friends hospitality, by bringing in Thieves or Murderers upon him. A guilt so vehemently to be abhorred, that none is to think himself at a sufficient and just distance from it, but he that industriously pursues the direct contrary; he therefore that hath a *Friend*, ought studiously to contrive how he may most promote his advantages, and those not only his outward and secular, but also (yea principally) his inward and spiritual. This is the only sense wherein 'tis lawful to have designs upon him, and in this he is not only licensed, but obliged to have so. He must here use all friendly stratagems to recommend and endear vertue to him, make his kindness the Vehicle, wherein the more

gratefully

gratefully to administer whatever is most wholsome, even reproofs, when they appear so; and yet by taking his own turn in being the Patient, evince, that 'tis no assuming humor, that creates him a Physician. If friendships were thus managed, it would be indeed a most sacred relation, such as would be above the violations of those petty trivial distastes, which now adays dissolve them. Hearts that are tyed together with these consecrated bands, are like *Man* and *Wife* joyned together inseparably by God, and much for the same end of propagation; only herein as far superior to their pattern, as the mind is to the body, the divine excellencies of a Saint to the natural composition of a man. We may reasonably believe they were Friendships of this making, that first brought that name into so much veneration, and were they again reduced to this, no *Encomiums* could be too lavish for them. Such a reducement were a work well worthy the spirit and ingenuity of *Gentlemen:* who since they generally profess much reverence to the word, 'tis pity they should cast away their adorations on an empty shrine. The Heathens had *Incantations* to recal their displeased Deities into their forsaken Images. I wish they would also try some holy *magick* to bring back somewhat of the primitive divine spirit, to animate this now liveless trunk: that they who justly think it an *ungentile* reproachful thing, not to have some body whom they call Friend,

Friend, may think it much more ſo, not to pay all the real kindneſs due to that appellation.

5. Having thus far given an account what are the proper and juſt imployments of this Authority over their ſeveral *Relations*, our method now requires us to reflect a little on their *Practice*, and that in the moſt we ſhall find as far ſwerving from the rule in this particular, as any of the former. So far, alas! are *Gentlemen* from making their Power inſtrumental to the infuſing good, that there is nothing more ordinary then to ſee them diſpoſe it to the direct contrary. The ſcorn and contempt they publickly caſt upon all piety and vertue, teaches their Dependents how dead a trade that is like to prove to them. And then 'tis very improbable that Godlineſs ſhall with them caſt the ſcales againſt Gain. He that aims to get an Exhibition, or any thing proportionable, will ſoon diſcern his way lies in a quite oppoſite road. He muſt find out what Vice of the Gentleman he may be moſt ſerviceable to. Sometimes he muſt purvey for his Luſt, ſometimes for his Intemperance; and even when he has cloyed thoſe groſſer appetites, yet his Pride will always remain inſatiable. He muſt ſtill provide air for that *Camelion*, lay out his whole breath in flatteries (a more helliſh wind then any the *Laplanders* ſell.)' Tis this enſhrining his *Diana* which is the *craft* by which he expects his *wealth*: and therefore whatever

whatever other office he execute by ſtarts, a *Paraſite* is to be his conſtant trade.

6. In like manner their *Servants* are diſciplined to be the Miniſters of their Luxuries, and not only to ſerve but tranſcribe them. The Maſter's Vices ſeldom miſs to be taken up by the whole Houſe, as if they were to be the Cogniſances and Badges to witneſs to whom they retained. And though for this they might very well truſt to the efficacy of their bare Example, yet as if they could never be ſecure enough of corrupting their Families, they too often add to it Precepts and Rules of Inſtitution. Thus it is one of the Fundamental Laws of their Hoſpitality, *That no Stranger be ſent Sober away*. So that their Houſes may well paſs for *inchanted Caſtles*, no Man ſcarce that come into them, being able to guide himſelf out. They keep, as it were, ſolemn *Juſts* and *Turnements* of Debauchery, to challenge all comers, and have variety of Champions to deal with Combatants of all ranks. In ſhort, *Gentlemens Families* are become ſuch perfect Academies of Licentiouſneſs, that the moſt innocent Puny will there in a very ſhort time become proficient. And this God knows is the ordinary improvement they make of their Authority; as if they affected to outbid the tyranny of the *Turk*, in ſending a Halter to his Vaſſals, and making them their own Executioners; or thought it a diſparagement to their Qualities, to go to Hell without an honourable Retinue.

7. As

7. As for the other sort of power, that which they have over their *Friends* and intimates, 'tis not discernible that they manage that better. Who almost is there, that seems at all to advert to the Essential part of Friendship? What a Rarity, I had almost said a Prodigy is it, to find (even amongst those that profess the greatest dearness) any that hath either the Courage to give, or the Humility to receive an Admonition? But in stead of those *wounds of a Friend*, *Prov.* 27. 6. there is nothing more common among them, then *the kisses of an Enemy*, such mutual soothing in ill, as renders it inveterate and incurable; and like *Joab* to *Amasa*, 2 Sam. 20. 10. *sheds out the bowels*, when it pretends to *kiss*. Nay, as if it were not sufficient for them to nourish those Vices they find already planted, they sow new Seeds, communicate their personal ones to each other, as if the community of Friendship obliged them mutually to diffuse their poisons. Were many of the closest intimacies now adays ransacked to the bottom, it is to be feared this would be found the basis and ground-work of them. He that hath advanced above the beaten road, arrived to the more elavated mysterious parts of wickedness, (*The depths of Satan, as they speak*, *Rev.* 2. 24.) would lose much of the gust, if he should not get some Confident, to whom at once to boast, and propagate his Proficiency. Thus sacrilegiously is this venerable relation of Friendship

ſhip prophaned, by being proſtituted to the vileſt and moſt deteſtable purpoſes; and by this accurſed abuſe ſuffers the ſaddeſt *Metamorphoſis*, becomes only a Confederacy in ſin, a Combination and League againſt what they account the common Enemies, God and Virtue.

8. Theſe are ſuch wretched perverſions of their power, that one would gueſs it were ſome great and very conſiderable weight of *preſent Intereſt*, that ſhould thus byaſs and diſtort them. But when that is examined, 'twill be found to lie wholly on the other ſide. The former Section gave us occaſion to diſcern how tranſporting a delight it is, to be the Inſtruments of any good to others. But as there is no good can bear proportion with that which is done to the Soul, ſo certainly to be an Agent in that, muſt far tranſcend the pleaſure of all other Benefactions. He that ſo diſpenſes his Bounty, as to engage Men to Vertue by it, is indeed the magnificent perſon, outvies the moſt profuſe Donations of the greateſt Potentates. They can give but ſome little parcels of Earth, he gives Heaven, and like a mighty Monarch hath Kings to do him homage. So he that by well ordering his Family, makes his Servants to be God's, does not only oblige the Common-wealth, but is as it were a Patriot even to Heaven it ſelf; provides it with Inhabitants, and helps to ſecure it from that emptineſs and depopulation, where-

with

with the general wickedneſs of men ſeem to threaten it. And then in relation to ſuch his Servants, he is of all other Maſters the moſt bountiful and obliging: they provide perhaps ſome petty Annuities, he gives a ſtate of Inheritance, nay of Eternity.

9. This is a vaſt Munificence, yet that which the arranteſt Worldling can have no temptation to grudge. A man may thus without a Riddle give much, yet part with nothing, nay, acquire that very thing to himſelf, which he diſpenſes to others. So that here is no place for the uſual (though unjuſt) Objection of *impoveriſhing ones ſelf*, which is that alone which often deads the reliſh, or diverts the attempt of other Liberalities. And therefore this ſort which is reſcued from that one poſſible allay muſt certainly yield the moſt vigorous and unmixt Pleaſure: it being ſure, that Bounty has in it ſelf ſo much of agreement with Humane Nature, as will inevitably produce Complacence and Delight, where it is not ſo interrupted or allayed.

10. I might here add *ex abundanti*, that there is likewiſe a *ſecular Profit* attending it. For if *Gentlemen* had their Dependents truly conſcientious, they would be of very much more uſe to them. They might employ them ſecurely, and need no other Spies upon them but their own Conſciences. 'Twould not then be, ſo many Servants, ſo many Thieves and Harpies, but ſo many Factors and Traffickers for

for the Masters advantages. So that here again their own interest engages them to this Care: though I confess 'tis to be wished, that the former more ingenuous Motive may be so prevalent, as to supersede all use of this; it being very unreasonable that God should need Auxiliaries from *Mammon*. Yet as once the *Israelites borrowed of the Ægyptians*, so it may not be amiss to make this Inferiour consideration a step to the other more Noble: that even they who have yet no gust of that more Heroick Pleasure, may on the intuition of this Worldly advantage, endeavour to improve their Authority to the Spiritual good of all that belong to them.

11. But from no part of this Performance may they reap so rich a satisfaction, as from that which is exercised towards a *Friend*. For as their concernment is nearer in him, then in the former more distant Relations, so the Pleasure of doing good to him, must proportionably encrease; as that heat is most intense which is conveyed by the neerest Reflexion. He who so maintains his Vital station in the great Body, as to sympathize with every Member of it, must yet necessarily have the most acute sense of what befalls those parts, to which he is most immediately conjoyned. But there is no stricter Union upon Earth, then that of a Virtuous *Friendship*; and then what can be more satisfactory, then to preserve or advance the Health of that, whose Maladies himself

himself is sure to feel, to improve and benefit that person, who is thus become a part of him? Persons of quality love to deck and imbellish the place where they inhabit, abhor to dwell in a Stie or Dungeon: but Friends dwell in each other; and therefore cannot but be delighted in beautifying and adorning those Mindes they have thus chosen to live in, in purging them from all foulness and pollutions, and rendring them as pure and immaculate; nay, as splendid and illustrious, as is possible. Certainly, there is nothing upon Earth more ravishing, then a *Friendship* thus entertained. 'Tis some Antic pation of Heaven, where those lines of Love which stretch themselves to every Part of the Circumference, do all meet in God as their Centre. It is indeed that which surmounts the possibilitie of an exact description, and reserves its full discoverie to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment, will readily attest the pleasure of thus imploying this part also of his Authority.

SECT. VIII.

Of the laſt Advantage, that of Reputation.

1. THe laſt Advantage is that of *Reputation* and *Eſteem*: which is generally preſumed the due of Perſons of Quality, unleſs where ſome perſonal unworthineſs hath cut off the Entail, and forfeited that right. And though theſe days have taught the Vulgar to deſalk much of that reſpect which former Ages paid to Superiours of all ſorts; yet I cannot think the *Levelling Principle* has ſo univerſally diffuſed it ſelf, as totally to raſe out all Impreſſions of Reverence towards them: ſo that there ſtill remains ſomewhat of this Talent for them to negotiate with. It will be their part ſo to manage and diſpoſe it, as to bring in profit to their Lord, by making it alſo an Engine to draw men to piety and virtue.

2. This they may ſometime do by *Counſel*; to the ſucceſs whereof there is nothing more contributive then an eſteem of the Adviſer, moſt men being rather apt to conſider who ſpeaks, then what is ſpoken. And therefore perſons, whoſe Quality and Education have pre-

prepoſſeſt them with an opinion of their Wiſdom, have a great advantage towards the working on them. And this it will befit them to make diligent uſe of, by ſeaſonable advices and exhortations to thoſe whom they ſhall diſcern thus prepared for the entertaining of them, to take all prudent occaſions to recommend *Chriſtian Practiſe* to them, and by pulling off thoſe diſguiſes which the falſe meaſures of the World have put upon Vice and Virtue, to repreſent them in their true and native ſhapes, the one the object of horrour and deteſtation, the other of love and delight. 'Tis the want of this diſcovery, that has given Impiety ſo free a range: it has dreſt it ſelf up in a counterfeit ſplendour, falſe Gems and Tinſel-gaudery; and in this glittering appearance it marches on triumphantly, receives acclamations, yea and Obeiſance too, nay commands not onely the knees (as every proſperous Uſurper can do) but even the hearts of men. And will none have ſo much Charity, ſo much Zeal for publick Concern, as to uncloak this Impoſtour, and ſhew the dazled World what it is it thus bows to? Perhaps this is lookt on onely as the buſineſs of Divines; but certainly would *Gentlemen* alſo ſet to it, they were like to prove the more proſperous undertakers. What comes onely out of the Pulpit paſſes for *the fooliſhneſs of Preaching*, 1 *Cor.* 1.21. or for the diſcourſes of thoſe whoſe Trade it is to inveigh againſt ſin. All their *Truſts* being of

courſe, and expected, their *Wards* are as well known too, and we dayly ſee Vice approve it ſelf an expert Fencer againſt them. But the endeavours of theſe would not be liable to thoſe prejudices: A Blow from them would come (like the Revolt of a Confederate) with the advantage of a Surpriſe. And there is little doubt, but by friendly and familiar Conferences they might many times inſinuate that into mens breaſts, which the more ſolemn and Authoritative Exhortations of Miniſters often fail of.

3. But Counſel will be of little efficacie, if it be not ſeconded by *Example*. They muſt therefore look their Lives be ſuch, as may ſhew they believe themſelves whilſt they go about to perſwade others. He that ſhall with never ſo preſſing Arguments dehort a man from that Sin, which himſelf at the next opportunitie commits, will never be ſuppoſed to have any real ill opinion of it, but rather ſo paſſionate a love, that he is jealous any but himſelf ſhould have its embraces. And then ſurely this will be ſo far from averting, that it will excite the appetite of the other to taſte of that which he ſees is thought ſo deſireable as to be Monopolized.

4. Indeed there is nothing by which they have ſo univerſal *an influence*, as their Example. Things that are ſet in ſome high and eminent place, do naturally attract mens eyes to them: ſo that eminency of condition where-

wherein Gentlemen are placed, renders their actions more obſervable. They are like the *City* our Saviour ſpeaks of, *ſit on an hill*, and have by that advantageous ſituation the means of making their *light ſhine further* then other mens. And therefore it ought to be their conſtant care, by the bright luſtre of their exact and exemplarie Converſations, to inlighten the whole ſphere wherein they move. Would *Gentlemen* make this their united deſign, what a happy Conſtellation of auſpicious Stars would they prove, by whoſe benign Aſpect the ſterility of Vulgar minds might be cured, and even thoſe Clods be inſpirited and rendred capable of excellent productions?

5. For what can be more *perſwaſive* to thoſe of the lower Ranks to embrace Vertue, then to ſee it made the election of thoſe whom they ſuppoſe to have moſt judgment to diſcern its value, & ſo fall not on it blindfold, and who have alſo all the contrarie pleaſures of Sin within their reach; nay proſtrate at their feet, ſuing for entertainment, and ſo are not caſt on it by impotence? What a blur and infamie would it caſt upon Vice, if it were once baniſhed out of *Gentile* companie? And how fair a ſtep would it be towards its excluſion out of all? We ſee what a natural aſpiring the lower ſort have to approach to the condition of their Betters. And though that being now aimed onely at their Pomps & Greatneſs,

be no commendable temper, yet ſure it were much in the power of thoſe emulated perſons to make it ſo. For would they ſo order the matter, that their Virtue ſhould out-ſhine all their outward ſplendors, that it ſhould become the character and diſtinctive note of a Gentleman, to be eminently good, this were a way to conſecrate even Ambition it ſelf, by making it an engine not to rack and torture men, as common ambitions do, but to advance them to all vertuous induſtry.

6. He that deſired to ennoble his Family, would then begin at his Mind, caſt out thence all baſe and degenerous Inclinations, and make himſelf a *Gentleman* without help of Heraldry. Thus haply might they deceive men into Piety, and make thoſe Emulations, whoſe firſt riſe was meerly from earth, a ladder wherewith to ſcale Heaven. And how noble, how excellent a charity is this, and yet of all others the cheapeſt, it having that Proverbial property of Charity, *To begin at home*! The being good, is primarily a kindneſs to themſelves, and to others onely by way of reſult, and propagation, and eaſie conſequence. How unchriſtian, unmanly, yea unskilful too will it then be, to deny this benefaction, which has that very argument on its ſide, which is oppoſed to other kinds of Liberalities? That fear of leſſening a mans ſelf which in thoſe contracts and ſhuts up the bowels, is here in all reaſon to enlarge and dilate them: for in this caſe men cannot deny, without

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out their own greateſt injury, and diminution. And ſure 'twould juſtly paſs for a prodigie both of malice and folly, for one ſo to avert the benefiting another, as to incur the greateſt damage to himſelf in avoiding it.

7. But alas, it is not only Charity either to others or themſelves, which exacts of them thus to promote Piety among men. They have brought themſelves under another more conſtraining obligation, I mean that of *Juſtice*, particularly the juſtice of *Reſtitution*: for 'tis too viſible they have been deeply acceſſary to its decay. So far have they been from adviſing and exciting men to good, that I fear their perſwaſive faculties have generally been imployed to a quite diſtant purpoſe. There are few or none, that by their own pious endeavours do at all abate the need of the Prieſts exhortations; but many that do evacuate their efficacy, by decrying it as the greateſt folly, the moſt unmanly ſubmiſſion, to yield them any conſideration. As for their own Councels, they are too often in earneſt, what *Solomon's* was by way of Irony, *Eccl.* 11. 9. *Walk in the Ways of thine heart and in the ſight of thine eyes*, encouraging and animating men to all Senſuality. And if they diſcern any begin to ſtartle at the courſe, to entertain but a ſober thought of that diſmal end to which it leads; he is to be laught out of that *Hypocondriack fit*, taught to look upon it as a ſpice of Phrenſie. The loud noiſe of roaring Mirth is reinforced to drown

that poor whiſper of Conſcience, and by the ſound as it were of thoſe Trumpets he is incited to turn to his courſe, as the horſe *ruſheth into the battel, Jer.* 8. 6. all arts of encouragement uſed to imbolden him to run fearleſly on to Damnation. This is their one known *Recipe* -----for all pangs and gripes of Soul. And if it be not of every dayes practice, 'tis not, that they have any better method of Cure, but ſuch arts of prevention, ſuch means of ſtupefaction and obduration, that the diſeaſe ſeldom occurs among them.

8. Nor do they omit to back and fortifie this with proportionable *Examples:* which God knows are ſo many and ſo efficacious, that like a diſmal Cloud they overſpread our whole Horizon. They who are by God deſigned as lights to illuminate all about them, have been the inſtruments of introducing a more then *Egyptian* darkneſs, thereby exemplifying that Aphoriſm of our Saviours, *Mat.* 6. 23. *If the light that is in thee be darkneſs, how great is that darkneſs?*

9. What a deluge of Prophaneneſs and Impiety at this day overflows this poor Nation, is too viſible not onely by the direct, but the reflexed beams, thoſe ſad Judgments they have brought down upon it. And though there be too many ſprings which feed this Ocean, yet there will ſcarce any be found to have more liberally contributed, then the open and ſcandalous viciouſneſs of the *Gentry*. They who are

are placed as Stars in our Firmament, if they dart nothing but malignant Influences, what wonder is it, if an univerſal Peſt enſue? 'Tis they that have brought Vice into countenance, made it the mode and faſhion of the times, ſo that people dread the ſingularity of being innocent, and a man may with leſs peril of ſcorn appear in the moſt ſuperannuated dreſs, then own the Obſolete qualities of Meekneſs, Purity, Sobriety, &c. How great and fatal a ſnare this *creditableneſs* of ſin has proved, I fear there are too many thouſands of entangled Souls can witneſs. And on whom can they more properly charge their ruine, then on thoſe who have advanced it to this repute in the world? Mens natural pravity gives them propenſion more then enough to ill; and therefore it hath been the buſineſs of Laws both humane and divine to put a bridle upon thoſe inclinations, by fear and ſhame to reſtrain their inordinacy: but this converts the bridle into a ſpur, when thoſe that ſhould diſcountenance Vice, thus animate and encourage it.

10. For what a Temptation is it to the vulgar *to run to all exceſs of Riot*, when they ſee their ſuperiors have beaten the path before them, and are themſelves immerſt in the moſt brutiſh ſenſualities? Which of them will endure to be ſober, when Drunkenneſs ſhall be accounted ſo dignifying a quality, that it may make a Peaſant company for a Lord? When *Gentlemen* are Atheiſtical, Clowns will think them-

themſelves very modeſtly wicked, if they be but prophane. And when they hear their Betters diſcharge loud Volleys of Oaths, they will ſoon find they are as well qualified for that part of greatneſs as the beſt. *Their tongues* are as much *their own*, *Pſa.* 12. 4. and will be glad that by ſuch an eaſie imployment of them they can be *Gentlemen* ſo good cheap. 'Twere as endleſs as unneceſſary to enumerate the ſeveral ſorts of infection, which the ill examples of great men have diffuſed. 'Tis too obvious in the moral effects to need any other way of diſcoverie. And I am ſure it ought to be matter of the ſaddeſt reflexion to all who are involved in that guilt, it being a moſt direfull account, which they will one day have to make, who have been the Authors of ſuch miſerable vaſtations, turn'd Communities of Men, of Chriſtians, into Herds of Beaſts, nay into Legions of Devils.

11. Every ſin even of the privateſt obſcureſt perſon carries much of contempt and affront to the Divine Majeſty: but great mens vices are of a yet more giantly frame, they proclaim ſolemn War with Heaven, levy forces, and draw in multitudes of abettors and confederates in their hoſtilities. And God knows this kind of Un-evangelical *violence* the *kingdom of Heaven dayly ſuffers.* Oh that the Chieftains and Leaders of theſe unhappy troops, would at laſt think fit to ſound a retreat; that they would, in pity, if not to themſelves,

ſelves, yet to their ſeduced followers, ceaſe thus deſperately to ruſh on upon the mouth of the Cannon, the Jaws of Hell: and not onely ſo, but that they would alſo endeavour to bring them into ſome terms of accord with that omnipotent Enemy they have provoked; by their own penitent and reformed lives teach them the poſtures of humility and ſubmiſſion, as they have formerly done that of defiance. This certainly is that to which common equity obliges them, reparation of injuries being confeſſedly an indiſpenſable part of juſtice. And certainly there can no injury exceed, nay equal this of betraying men to eternal ruine: and conſequently nothing leſs then the utmoſt induſtry to repair it can be any competent expiation. God grant all thoſe, whoſe guilt gives them a peculiar title to this admonition, may own their right to it by a particular and ſerious application, ſuch as may for the future engage them to the moſt zealous endeavour of reforming not onely themſelves, but others, for reſcuing their reputation from that foulelt blot, of being an agent for Satan, and advancing it to that higheſt dignity of being ſerviceable to God.

12. But there is little hope they will rightly conſider the uſe, who are ſo utterly miſtaken in the nature of true reputation. A *man of Honor* is now underſtood onely to be one that can ſtart and maintain a Quarrel, that for every the triflingeſt injury expects like *Lamech*, *Gen.*

Gen. 4.24. to be *avenged seventy and seven fold*; that deſpiſes the Chriſtian precepts of Meekneſs, Long-ſuffering, and Forgiveneſs, as rudiments of cowardize and unmanly puſillanimity, and has no other meaſure of courage and gallantry, but by an utter oppoſition to all thoſe. And whilſt *reputation* is thus hung onely at the point of the ſword, 'tis a very fit inſtrument to deſtroy bodies, but ſure not to ſave Souls. We finde dayly many occaſions to complain of the Tyranny of Cuſtom and Opinion, but ſcarce any where ſo much as in thoſe unjuſt and abſurd Laws they have impoſed in this matter: which were they conſideringly weighed would ſurely evince them ſuch contemptible Legiſlatours, as would be enough to dethrone and depoſe them from that uſurped Empire they now maintain in the world.

13. To take onely a ſhort and curſory view of them, we ſhall in the firſt place find them to be horribly impious. For what can be more ſo, then thus to tear off thoſe ſignatures of Honour, which God himſelf hath impreſt, and vilifie thoſe whom he hath dignified? God has pronounced that it is the *diſcretion of a man that deferreth his anger, and* it is *his glory to paſs over a tranſgreſſion*, *Prov.* 19. 11. And again, *He that is ſlow to anger is better then the mighty, and he that ruleth his ſpirit, then he that taketh a City*, *Prov.* 16. 32. But this new notion of Honour proclaims the quite contrary; he paſſes for a Phlegmatick fool, whoſe blood boyles not

not at the firſt glimpſe of an Affront; and 'tis Gallantry to offer many Injuries, but ignominious Tameneſs to bear one. It has alwayes been the indiſputable prerogative of *Kings* to be the *Fountains of Honour*; what an impious daring is it then to diveſt him of that priviledge, *by whom Kings reign?* To cancel his Patents, and mark them out as the objects of ſcorn, to whom God gives ſo glorious a teſtimony? Yet thus is it dayly done to the men, whom the *King of Kings will honour*; theſe are all the Triumphs theſe *Mordecay's* muſt expect; an evidence how much worſe they are then *Haman*, that allot them. Certainly there cannot be an act of greater defiance againſt the Divine Majeſty, then thus to reverſe his Decrees. And upon this hoſtility and oppoſition againſt Heaven it is, that all the *private Quarrels*, and Combats on Earth are (as on their foundation) ſuperſtructed; ſo that to initiate a Duelliſt, his firſt *Challenge* muſt be directed againſt God himſelf.

14. Nor are theſe falſe meaſures of Honour more oppoſite to Religion, then Prudence. The gloſſes the *Sword-men* have put upon the one fundamental Law of *Not bearing an Injury*, have introduced ſuch a multitude of ridiculous Punctilio's, that the next Age will be in danger of receiving the Fable of *Don Quixot* for Authentick Hiſtory. And I ſee not with what juſtice this can laugh at them in him and his Squire *Sancho*, and yet think them

them ſerious enough to govern men in their moſt real and weighty concernments. It would indeed aſtoniſh any ſober perſon to conſider, what *Chimera's* they are, to which men ſacrifice all that ought to be dear to them. How many *Duels* have been fought, how many men kill'd, (when neither of the Combatants were ſo implacable but that they could willingly have compounded the matter) onely becauſe they thought point of Honour exacted it, and the declaring it would be inglorious? Certainly the Gallies is a ſtate of perfect liberty, compared with this bondage. And were the Releaſe from thoſe neceſſarily to infer a ſubjection to this, were thoſe Slaves obliged thus to become *Gentlemen*, I ſhould ceaſe my wonder why ſo many of them have deſpiſed a manumiſſion. For thus to have a mans Eſtate, his Life, yea Soul too, at the mercy of Popular breath, (not onely to be loſt, but loſt by his own act) is a ſlavery beyond all that the moſt abject creature ever groaned under. And yet ſo prodigiouſly abſurd is the World, as to cut this out for the *Benjamin's portion*, make it the eſpecial and peculiar priviledge of *Gentlemen*. They are ſet upon a Theatre, and as the *Gladiators* of old muſt kill one another, onely to entertain Spectators. And who would not think *Bedlam* the only Seminary to breed men up for ſuch a Trade? Yet ſo univerſal is this Lunacy, that one may ſuſpect the Inſtitution of that Hoſpital is perverted, that that incloſes

incloſes onely the Sober perſons, whileſt the Frantick run looſe about the World.

15. But perhaps the more Malicious *Duellers* will think themſelves exempt from this number, becauſe 'tis their own ſatisfaction which they deſign in it: their Enemies bloud will make ſo delicious a Draught for their Revenge, that they gaſp after it, and think it a pleaſure well worthy their purſuit. But ſure theſe differ from the former, not as Wiſe men from Fools, but as a worſe Natured Fool from a better. He that would juſtifie the rationalneſs of any Adventure, muſt prove the Prize at leaſt to equal the worth of that he hazards for it. But who that conſiders he has a Soul, can ſeriouſly ſet it at ſo contemptible a rate? or what man in his wits, that believes a Hell, will ſay the pleaſure of a Revenge can countervail thoſe pains? Nay indeed, none can with any pretence put it in balance with the meer loſs of Life. For he that is kill'd (as every man may be that fights) can have no ſenſe of that pleaſure, and ſo becomes uncapable of the compenſation, if that were able to make it. Nay I ſhall deſcend yet lower, and with ſome confidence affirm, that the uneaſie conſequences even of the Victory do quite overwhelm the ſatisfaction. For this I dare refer my ſelf to any of thoſe who have had the unhappy Triumph of a *Murderer*, and doubt not that if they will ſpeak their experiences, they will tell us that the cry of their Adverſaries bloud

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in their Conſcience, did utterly extinguiſh the reliſh of it in their Fancie. Or if they were perſons who were hardned againſt all ſenſe of Divine vengeance, yet the fear of Humane was abundantly enough to defeat them of that pleaſure they expected: ſo impoſſible is it to *gather grapes of* theſe *thorns*, to reap any contentment from ſo unchriſtian an Attempt. Their revenge is not compleated without Blood: and if they have it, it proves a Torrent to carry away that imaginarie Delight they projected from it. And then what colour of reaſon can any man bring, why he ſhould thus *ſell his ſoul for nought*, and become a *Platonick* to Damnation?

16. But *Revenge* has two ill-matcht qualities, Blindneſs and Impetuoſity; and ſo all its darts, though they carry force and venome enough to deſtroy all about them, yet by being ill aimed revert mortally on the breaſt whence they were ſhot. Certainly there is not in the world a more prodigious Infatuation, then that which rules in this Affair. What can be more ſenſeleſs, then for me, when a man has done me an Injury, to think to wipe off that by expoſing my ſelf to more? When he has given me the Lye, to invite him to give me the Stab too? Did ever any man attempt to make up a breach by widening it? To cloſe his wound by tearing it further? The Phyſicians indeed talk of a method of curing ſome Diſeaſes by *Majoration*: but ſure Injuries are not in the number

number of those maladies, not capable of that way of remedy. The greater may, 'tis possible, overwhelm, but not cure the less, as the more moderate pains become insensible by the superveniency of the more acute. Yet I presume none would applaud his choice, that should call for the Rack to drown the pain of a Cut finger, which yet is no hyperbolical Embleme of this sort of Revenge.

17. But besides all this, our *modern Gallantry* is treacherous to it self, confutes its own pretension, and whilest it vainly assumes the Monopoly of Courage, is indeed the meanest Cowardise in the World. That by which we use to discriminate base fear from just caution, is the formidableness of the object feared. No man is reproached for not standing the inundation of the Sea; but to quake at stepping over a Gutter, would be a ridiculous timorousness. 'Twould be neither wonder nor shame to run from the pursuit of a Lion; but to be chased by a barking Whelp, is the property of an Hare, not of a Man. And according to this measure, what wretched Cowards are our greatest *Hectors*? For what can be more contemptible then those unjust Scorns of men they so tremble at? Which if they were sure to be universal, yet what real ill can they do a man, who does not by his own fancy lend them an edge wherewith to wound him? But neither can this be the Case, till all both Christianity and Sobriety be quite worn out

of the world. For to a Christian, 'tis certain the irreligion of Fighting a Duel would be the most infamous thing, and even to a sober Heathen the folly of it would be so too: so that he can be in no danger of either of their Reproaches, for declining it. And when these are set aside, who is there whose censure can be at all considerable? Yet this so pitiful despicable thing, is it which so terrifies and amazes them. And how shall we define Cowardise, if this be not it?

18. And as it has the nature, so has it the Fate of it too, which usually is by fleeing an imaginary danger, to fall into a real. Men fight, that they may not be thought Cowards; and by fighting they do not only become indeed so, but also rush themselves upon other far more formidable mischiefs, run from a Scarcrow into a *Precipice*. And now what a Riddle is this thing they call *Gallantry*, which so startles at the weakest noise, yet stands undauntedly the stroke of a Thunderbolt? They who so dread the reproach of vain impotent men, do yet confidently encounter the anger of the omnipotent God; and if Valour and Fool-hardiness were not very distant things, would confute my whole argument by making it evident, that they dare be damned. Thus by a strange kind of inverted operation their Fear makes them bold: would God that *Antiperistasis* might go on to work, till that Boldness have again brought them to a fear, I mean that

that penitential Fear, proper to those who thus deliberately provoke the Divine Majesty.

19. And that very *Deliberation* is a circumstance of so great an enhancement, as unmeasurably heightens the sin. Sudden acts may be capable of some alleviations by the surprise they make on a mans spirit: but contrived and premeditated Crimes can have no milder appearance then of obstinate Rebellion. And this aggravation can scarce ever be wanting to a *Duel*; many hours, if not days intervening between the Designment and the Execution. And in that interval 'tis not possible for all the Opiate Receits in Satan's Dispensatory to keep the Conscience so drowsie, that it shall not startle, but it will undoubtedly represent to a man the horrour of that he is going about: which is no less then the engaging himself in a double Murder, his own, and his Adversaries. For the wilful hazard of both fastens on him the guilt, though both happen to survive the Combate. But if it be his own fate to fall (as he has much reason to expect, who thus puts himself out of Gods protection, nay dares his vengeance) what possible hope can remain for him, who thus dies in that very act of the greatest sin? We are generally apt to think but uncomfortably of those who *make away* themselves: but certainly many of those deserve to be Canonized, in comparison with a man that dies in *Duel*;

the Principle of that being often an exceſſive Fear of God, which ſure is leſs culpable, then a profane contempt of him. Beſides the temptation in that caſe is uſually more violent and impetuous; it being (if not begot, yet) cheriſht and fomented by Melancholy, the moſt untractable and obſtinate of all humors: whereas the ſuggeſtion to this hath no ſuch Auxiliary to aid it, the original of Quarrels being frequently from too free a jollity. And laſtly, that, of how heinous a kind ſoever, is yet but a ſingle ſin, whereas this, as I ſaid before, involves a twofold guilt. And of how crimſon a colour muſt that ſoul appear before Gods Tribunal, that is thus double-dyed in Blood!

20. And now who can chooſe but cry out in the Prophet *Eſay*'s ſtyle, *Hear O Heavens, and hearken O Earth!* What ſtrain of wonder and amazement can bear proportion with the deſperate madneſs of men, that can thus knowingly and conſideringly ruſh themſelves upon ſuch unſpeakable miſchiefs? Eſpecially ſince here they want even that miſerable Reſerve, which ſerves to embolden them to other ſins, *viz.* the hope of a future repentance. For thoſe that make but the ſlighteſt meaſures of that, can ſcarce fancy any opportunities of it in this caſe: ſince to him that dies there ſeldom remains any ſpace of interval between his ſin and his death, no time for thoſe clouds to gather, thoſe penitential ſhowres to deſcend, which ſhould waſh away his blood-guiltineſs; or

or if there did, yet what expectation is there he ſhould imploy it to any effect? Such preſumptuous conſiderate ſins naturally work an obduration in the heart, which nothing but an extraordinary grace can remove; and after ſuch an high and daring provocation 'tis very reaſonable to expect God ſhould withdraw even the loweſt degrees, but ſure not that he ſhould add higher.

21. Theſe Conſiderations are all of them ſo obvious, that they naturally ſuggeſt themſelves. And certainly they are ſo weighty and preſſing, that 'tis a Prodigy to ſee they ſhould be ſo univerſally ineffectual: which can proceed from nothing but the want of cloſe and ſerious application. Would men dare but to meet ſingle with their own ſober thoughts, 'twould certainly ſuperſede all other *Duels*. There remains therefore nothing more for me to add, but to invite them to this one Encounter, to beſeech them to grapple a while but with the force of Reaſon, a Combat of all others the ſecureſt, where to be ſubdued is more glorious then to conquer in any other: and when it has deſpoiled them of that falſe courage, which expoſes them to ſuch diſmal ruines, to permit it to re-inſpirit them with a true one, ſuch as may give them daring enough to ſtand up againſt this ſo more then Barbarous a cuſtom; to endeavour to baniſh it out of *Chriſtendom*, and ſo take off that Reproach which our profeſſion lies under from ſo impi-

ous a practice, which having no other Tenure but Preſcription, there needs nothing but Deſuetude to deſtroy it. Let every man for his own part ſtrictly abſtain from it, and avow the doing ſo, and then by ceaſing to be a Faſhion, it will ceaſe to be at all.

22. But the miſery of it is, no man will aſſume to be *leader* in this ſo noble an Enterpriſe, to begin this ſo neceſſary a Reformation: which though it have ſo much more of compliance even to carnal Intereſts, then it's contrary, that I doubt not many wiſh it were univerſal; yet till it be ſo, they think 'twill be uncreditable to any particular perſon. But were that the certain event of it, 'tis ſure that the reproach ought to be deſpiſed, when it comes in competition with Duty. In this caſe the reſolution of *David* (as great a *Sword-man* as any of them) is moſt proper; *I will yet be more vile then thus*, 2 *Sam.* 6. 22. And certainly a man cannot paſs a more glorious Martyrdom, then to ſuffer ignominy upon ſuch an account. I am ſure 'tis a real ſhame to ſee that men can offer violence to all their deareſt complicated Intereſts, to comply with that unchriſtian cuſtom, yet cannot croſs a ſingle imaginary one, to ſuppreſs it.

23. Nay the truth is, they create Punctilio's in this caſe, by which themſelves will not be govern'd in any other. In a common *Fire* does any man ſuſpend his own endeavours, till he ſee the whole Town running to quench the

flame?

flame? Or if one of these popular persons had been of the *Philistims* company, *When the house began to fall*, *Jud.* 16. 30. would he have so dreaded the singularity of a solitary escape, as not to have attempted it, till sholes of others had led the way? We have had some experience, under what prejudice a *publick Act* falls, that is by its makers precluded from being a precedent. And sure these men do tacitely (yet very intelligibly) accuse the unreasonableness of this fear, whilest they confine it to this single instance. And methinks 'twere but just, they should be required to be consentaneous to themselves, and act in other things by the same measures; which would prove so sharp a penance, as were more likely to reduce them to sobriety, then all the force of Argument.

24. But besides this severe Remedy, there is sure an *Antidote* against this *Malady*, a way to separate the Duty from the Contempt which their fancies have so closely annext to it: and that is by making their lives so uniformly Christian, that it may be evident, 'tis Conscience, not fear that works with them. Without this I know indeed no security from reproach. For to see a man who tramples upon all other commands of God, catch up this, as a Buckler against a Challenger, who can be so blindly charitable, as to impute this to any thing but Cowardise? But when the whole tract of a mans Life is one continued course of Obedience,

no man will expect he should violate that upon this occasion. To this may be added a chearful and free exposing himself to all warrantable dangers, when any publick occasion of hazard is offered: if he then shew himself daring, 'twill be apparent, that 'tis not the fear of Death, but sin, which locks up his Sword from private *Duels*. Or when there is no opportunity of this active valour, let him approve his passive by a contented, nay joyful submission to any suffering, that attends the discharge of a good Conscience: and of this there is little fear (in these days especially) to want occasions. He that does this, will be in no danger to be defamed for declining *Duels*: but on the contrary such an equable piety will extort reverence from all; there being such a venerable amiability in it, that the most profane do even against their wills bear it some inward respect.

25. Let not men therefore pretend the *Fear* of *Reproach*, as an Excuse, since here is so ready a *Salvo* to that Objection: but let them by an assiduous practice of all other Christian Virtues, render this also secure to them, and qualifie themselves for the propagating it to others. And Oh, that we could once see all other quarrels amongst *Gentlemen* converted into this one holy contention, who should be forwardest in this Heroick attempt. 'Tis the false notion of Honour, that is one of Satan's principal Citadels, like *Zion* to the *Jebusites*: and

and the aſſaulting of that, would be an atchievement of ſo much glory, that he that could proſper in it, might juſtly challenge the dignity which *David* there promiſes, 2 *Sam.* 5. 8. *of being Chief and Captain.* Here then they may lawfully quench their thirſt of Honour, yea and that of Revenge too, by wrecking their utmoſt malice on this their ſo grand Enemy. Let it be remembred how long it hath befooled and cheated the World, and be expoſed to all the ſhames and deteſtation of a diſcovered Impoſtour. Nay let it be brought to a ſolemn Arraignment, thoſe innumerable Murders, of which it has been guilty, charged on it, and proſecuted to death, ſo utterly extinguiſhed, that it may never again appear in the World, whileſt all good men applaud the juſtice, and ſay, *So let all thine Enemies periſh, O Lord.*

26. Having thus reflected on the common *Abuſes* of *Reputation*, all that remains is to conſider how injurious men are to themſelves in their ill managery of this Talent, which might be improved not only to their final account, but even their preſent pleaſure. For firſt, he that by ſeaſonable advice reſcues any man from a courſe of ſin, will infallibly feel ſo unutterable a complacency in having done ſo, that he will find he was kind to himſelf, as well as the other, and will have no temptation to think himſelf unprofitably imployed, though that were to be his only Reward. This bring-

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ing ſinners to repentance is ſo noble, ſo tempting a deſign, that it drew even God himſelf from Heaven to proſecute it; and that not by cheap and eaſie means, but by all thoſe Sufferings, which humane Nature moſt trembles at: yet ſuch was *the joy* of Man's ſalvation, which was *ſet before him*, as enabled him to *endure the Croſs, and deſpiſe the ſhame, Heb.* 12.2. How rich a bargain will it then be to a man to partake with him in that joy, to ſhare with him in that prize, upon ſo much eaſier terms, to pay but a little breath for that which exhauſted his blood, and to become (in a lower inferiour ſenſe) a Saviour without a Croſs?

27. In like manner, he that by a ſtrict and exemplary converſation ſets himſelf up a *land-mark* to direct men in this turbulent and dangerous Sea, his light, 'tis true, goes forth to others, but the warmth and cheriſhing heat of it remains within his own breaſt. What chearful, what exulting reflexions may he make upon himſelf, that can make good St. *Paul*'s proteſtation, *Acts* 20 26. that *he is pure from the blood of all men?* That he hath not by any ſcandalous Example enſnared any ſoul; but on the contrary hath by poſitive illuſtrious acts of Virtue endeavoured ſo to adorn his Chriſtian Profeſſion, as to draw in Proſelytes not to the Name, but the obedience of Chriſt? That hath made it his buſineſs to ſtand in the Gap, not only by his Interceſſions with God againſt the Plagues, but by his endeavours with Men againſt

againſt the ſins of the Nation, and by a ſteady oppoſing himſelf againſt the inundation of profaneneſs and licentiouſneſs, hath invited others to give ſome ſtop to thoſe impure torrents? It has always been accounted ſo glorious a thing to redeem ones Countrey from ſlavery, that men have thought their greateſt hazards amply paid with the Title of a Patriot. But there is no vaſſalage ſo ignoble, no ſervitude ſo miſerable, as that of Vice, and conſequently no attempt ſo worthy, ſo ingenuous, ſo ſatisfactory to the undertaker, as to break that yoke. He that aſpires to no more then a private Innocence, is only on the defenſive part, ſtands upon his guard againſt Satan: but he that aims at this ſort of publick Reformations, maintains an invaſive War againſt him, and ſo more makes his kingdom. The reducing of any ſinner is the diſpoſſeſſing him of ſo much of his uſurpt territory, and weakens his Empire in the world. This is indeed the true *Publick Spirit*: which though many have pretended to from whom we diſcern nothing of theſe effects; yet thoſe very pretenſions bear witneſs to the excellency of the thing, and ought to animate men to be indeed, what ſo many have coveted to be thought.

28. I ſuppoſe I need not go on to the other inſtance: every mans ſenſe, without conſulting either his Reaſon or Religion, will be able to pronounce that 'tis better to be in Peace then Hoſtility, to have a whole then a wounded

wounded body, to keep ſecurely his own ſtation, then to be hunted like a *Partridge on the Mountains* by the *Avenger of Blood*. The greater is the Miracle, that men who in all other inſtances devote themſelves wholly to their ſenſuality, ſhould here only abjure it; that when body and ſoul come in competition, live as if they had no ſoul, yet upon this occaſion can dare, as if they had no bodies. Oh that men ſhould be ſuch ill husbands of their ſufferings, and thus enhance Satan's markets! Alas, *Hell* is a Purchaſe will never be taken out of their hands; how many Chapmen ſoever they ſee about it, they may ſecure their Eſtate there firm enough by thoſe ſins they have more guſt of: why ſhould they be thus madly prodigal to out-bid the common rate? Muſt *Gentlemen* buy Damnation, as they uſually do Wares, dearer then other men? How is Perdition become ſo amiable, that like *Rachel a double ſervitude* is judged light for it; whileſt Heaven in the mean time, like *Leah, is ſo* much *deſpiſed*, that 'tis thought an injury to have that obtruded on them, though upon the eaſieſt terms? Certainly they are ſtrange transforming *Opticks* which theſe men make uſe of. Would God they could be but perſwaded, if not to break, yet at leaſt for a while to lay by thoſe falſe *Glaſſes*, and behold things in their genuine and proper ſhapes: and then I doubt not they will diſcern that Honour to be Infamy, which ſets men at defiance with God,

God; and that Reputation then alone becomes eſtimable, when like a River it pays its Tribute to the Ocean, promotes his Glory, at whoſe feet Kings (without diminution) caſt both themſelves and Crowns.

SECT.

SECT. IX.

The Conclusion.

1. WE *have now according to our proposed Method, surveyed distinctly those several* Advantages *which* Gentlemen *enjoy, and may surely give the same Testimony, which* Caleb *and* Joshua *did of* Canaan, *Numb.* 14. The Land which we passed thorow to search it, is an exceeding good Land. *'Tis a rich and fertile Soil wherein these men are planted, such as hath a natural aptitude and vigour to produce the most excellent Fruits. But* Paradise *it self required dressing, and therefore we find* Adam *had that work assigned him in his Innocence. And surely these his Sons may well submit to the same Task: by the faithful discharge whereof they may make some approaches towards that his pristine state.*

2. *It need not be again inculcated, that all these their Receits have their special*

cial and particular ends in Gods aſsignment. 'Twill be more uſeful to remember them, how nearly they are concern'd not to pervert the Counſel of God againſt themſelves, by neglecting to give them their due expected improvements. For though he be a moſt liberal, yet is he not a negligent Maſter, but keeps an exact and punctual account of whatever he thus delivers out, and will not fail ſeverely to avenge the embezeling of his Goods. Indeed ſuch an abuſe has ſo Fatal an Efficacy, that it quite changes their Nature, converts them from bleſsings to the heavieſt Curſes: would God too many men had not thus exemplified their own deſtructive power, and by a kind of Anti-creation *brought Darkneſs out of Light.*

3. *But 'tis pity they ſhould be permitted to ſleep in that Darkneſs, which themſelves have made. And therefore if this* little Tract *ſhall fall into any ſuch hands, it muſt avow to come upon that uncivil, yet friendly Errand, to diſturb their reſt, to awake them to ſome Conſideration, and as* Philip's *Monitour was to* remember him, *that he was but a Man, ſo to put them in mind, that in the midſt*

of

of their freeſt enjoyments they are ſtill but Stewards, *and know not how ſoon their Lord may ſummon them to their Accounts. And with that confuſion and conſternation muſt they appear at the great* Audit, *who have ſo unfaithfully managed their truſt? 'Tis therefore now no longer time to dally, but by an aſſiduous care and diligence to endeavour to redeem their paſt ill husbandry, leſt they run the Fate of that* Evil Servant *mentioned,* Matthew 24. *be ſurprized in the midſt of their Inordinacies, and have their* portion *aſſigned them in* weeping and gnaſhing of teeth.

4. *And now what Objection can they poſſibly make againſt this ſo neceſſary a Caution, which is founded upon ſuch Motives, as ſhould methinks infallibly prevail upon all ſorts of tempers? If they have any ſenſe of Fear, here are thoſe Terrours of the Lord, which are amazing enough to ſet even a* Belſhazzar (*though with the Cup at his Mouth, his Concubines by his ſide*) a trembling. *Certainly he muſt not be only frozen but petrified in deſperate impiety, whom even a glimpſe of thoſe eternal flames will not be able to diſſolve.*

5. *But*

5. *But if* Fear (*though of God*) *be too degenerous a Paſſion for a* Gentleman *to own, this advice can upon as good grounds addreſs it ſelf to their* Hope: *there is as well the* Joy of the Lord *for the* Faithful, *as the* outer Darkneſs *for the* unprofitable Servant. *For though God have Right of abſolute Dominion, and might exact obedience on his bare command; yet he is more pleaſed to ſhew himſelf a Benefactour then a Lord, and therefore deſcends to treat with men by the more gentle, and inviting methods of Promiſes and Rewards. Nay, indeed the end of his Commands is onely to make us capable Subjects of thoſe Eternal Felicities he deſires to beſtow. And this ſurely is enough to excite men to a diligent negotiating with thoſe Talents they have received, ſince it is indeed themſelves they are trading for. The ſtock it is true is Gods, but all the increaſe of it will by his bounty certainly devolve on them. And therefore as* Naaman's *Servants thought the cure he was in purſuit of, deſerved a ſubmiſſion to the ſevereſt Preſcriptions,* If the Prophet had bid thee do ſome great thing, wouldſt thou not have done it? 2 *Kings* 5. 3. *So ſurely we may conclude thoſe endleſs Joys propoſed by God, are cheaply earned*

even by the most exhausting Labours, the most vigorous Tasks.

6. *But such is the Tenderness and* Indulgence *of our gracious Master, so earnest his desire of his dispensing his Rewards, that he will not trust mens sloth and folly with such a pretence of defeating themselves; and therefore hath annexed no such Condition. We have seen, through all the several parts of Duty, which constitute the* Gentleman's Calling, *that they are of a quite distant frame, not Toils but Refreshments, not Yokes but Crowns, such as differ onely in size from those Celestial ones to which they tend; so that here is bait even to the greatest Voluptuary. And who that observes how many such there be, would expect this* Fruit of Paradise *should still hang untouched? Yet such a prepostrous Temperance have they put on, that they are proof against all these allurements. Good God! what contradictions are men made up of? It is the business of their lives to pursue pleasures, and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily see the Devil hath his* Martyrs: *it seems he hath his* Ascetics *too. And so witty is the World grown*

in

in creating ſins, that they have found out a ſin of ſelf-denyal. *Would God theſe abſurd Mortifiers might be perſwaded to remit ſomewhat of their ſeverity. The moſt rigid* Orders *in Religion have ſtill indulged ſome relaxation, ſome times of Feſtivity: why ſhould Satan's Votaries be ſo much more zealous then God's, as to make their abſtinences ſo perpetual?*

7. *It ſpeaks indeed the Cruelty of that Maſter they ſerve, but ſo it does his* Policy *alſo. He well knows that if theſe Divine Lights ſhould but inſinuate themſelves, they would ſoon undermine his whole Foundation: ſo raviſhing and attractive are they, that nothing but a perfect Ignorance of them can be Amulet ſufficient againſt their Charms. And therefore it is his neceſſary concern to keep men from ever taſting of them, the leaſt reliſh whereof would be ſure to make them deſpiſe all his adulterated Delicacies. So we ſee he can give ſome rational account of his part of the matter. But what can Men ſay for themſelves, who play his Game for him, even when their own Souls are at the ſtake, that at once renounce that Eternal intereſt, and Preſent pleaſure? This is indeed in*

David's *Phraſe*, 2 Sam. 3. 33. to die as a Fool dieth. *Their hands are not bound, nor their feet put into fetters; no extrinſic hindrance lies on them; why they may not* ſtretch forth their hand to *this* Tree of Life, and eat and live *happily here, and glorioufly* for ever. *And yet like* Solomon's *Sluggard*, they hide their hands in their boſome, and will not ſo much as bring them to their mouths, *Prov.* 19. 24.

8. *This is ſo ſtupid a Folly as none that pretends to common ſenſe, would in any worldly concernment be guilty of. Will any man renounce a rich unchargeable Reverſion, when he is not onely wooed, but bribed by a conſiderable Sum in hand not to diſclaim it?* I *fear there are few ſo* mortified to Wealth, *as to do it upon the ſcore of Self-denyal; and ſure no man would be thought in his wits, that ſhould do it upon any other. For what jealouſies ſoever he had entertained of the Security, or Value of that future Eſtate, yet the preſent viſible profit would deſerve his conſideration. There is but one circumſtance imaginable, that could reaſonably avert him, and that is the ſuſpition of* Deceit, *that the Coin which*

which is offered him is falſe and adulterate. And that I may not be under a neceſsity of pronouncing ſo many men mad, I ſhall ſuppoſe it not unlikely that this ſcruple may occur to them in the preſent Caſe. They have ſo long brought all their Bullion *to Satans Mint, ſuffered him to ſtamp their Pleaſures, that none will now paſs for current with them, which has not his Impreſs: and upon this account 'tis too probable they may diſtruſt the validity of the preſent Payment, diſbelieve the pleaſantneſs of thoſe* Duties *I have here recommended to their Enjoyment, as well as Practice. Nor ſhall* I *deſire to impoſe on their belief, but ſhall very willingly wave their Faith, and appeal to their* Senſe. *But then they muſt remember, that that is uncapable of judging by any other means but* Experience: *and therefore if all that has been addreſt to their* Reaſon *be ineffectual, that remains as the laſt reſerve for their convincement. Let every one of them ſeriouſly and conſcientiouſly ſet to the* Practice, *(and allow onely for ſo much of difficulty, as naturally attends the interrupting a contrary Cuſtome) and then let him if he can, doubt of the Pleaſure.*

Let him allow himself but this one Medium *to infer it, and I shall defie his dissent to the* Conclusion. *Let him* sow *with me this handful of* Seed in the Tears *of true Contrition for remembring his Duty & Interests so late, and* I *shall rest confident* he will reap in joy *in this World, and carry the news of it to another, even thither also* bring his sheaves with him, abundance of Fruit to his account, *be blest here, and crown'd eternally.*

FINIS.

PRIVATE DEVOTIONS.

LONDON,
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A Confession.

O Blessed Lord, I thy wretched Creature, thy not onely unprofitable and slothful, but wicked Servant, do here prostrate my self at thy Feet, humbly acknowledging that I have most perversly and most treacherously mis-imployed those many precious Talents wherewith thou hast intrusted me. I have, O Lord, unworthily abused those common Mercies which thou hast afforded me as a Man, and a Christian, my whole life having been a continued resistence to the Dictates both of Reason and Religion. But I have yet farther perverted those more special Liberalities of thine, whereby thou hast assayed to vanquish and melt an ungrateful heart. My Knowledge hath had no influence on my Choices, but I have obstinately pursued those wayes, which I knew led to the Chambers of Death, and by advancing my Sins from Ignorances to Presumptions, hath served onely to render me liable to the greater number of stripes. That Wealth whereby I should have glorified thee, and

suc-

ſuccoured my Brethren, I have converted into fuel to maintain and accend my Covetouſneſs, Pride and Luxury, ſo levying War againſt Thee with thine own Treaſure. Thus unfaithful, O Lord, have I been in the unrighteous Mammon; and who then ſhall commit to my truſt the true Riches? I have waſted that Time thou haſt given me, to work out my own Salvation, vainly and impertinently, nay often ſo viciouſly and impiouſly, that Idleneſs, though a Crying ſin of *Sodom*, hath been the ſilenteſt of my guilts, the greater portion of my Days having been devoted either to the purſuit or enjoyment of my brutiſh Pleaſures, ſo making it my buſineſs to provide for the Fleſh to fulfil the Luſts thereof; and of thoſe many Days and Years thou haſt afforded me, how few minutes are there of which I can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my ſingle and perſonal Impieties had been too little, I have propagated them to Others, and have made that Authority and Eſteem, which thou gaveſt me for better purpoſes, the means of enſnaring all whom my Intereſt or Example could ſeduce. And now, O Lord, how

how unknown aſtoniſhing a weight of guilt do I lie under, that am to anſwer for ſo many Sins of Other men, as well as my ſelf, that have thus been a Snare on *Mizpah*, and a Net ſpread on Mount *Tabor*, the Inſtrument of entangling and betraying ſo many Souls? O merciful Lord, who delighteſt not in the death of a ſinner, look with pity both on them, and me; Give me a ſincere and earneſt Repentance, for my own offences, and if it be thy bleſſed will, make me ſome way inſtrumental to the begetting the like in them, that I may be as contributive to their Recovery, as I have been to their Fall: And let the conſciouſneſs of my great Sloth and Unfaithfulneſs in all the parts of my Stewardſhip, excite me to a more diligent and induſtrious improvement of all thoſe advantages thou haſt put into my hands, for thy glory, the benefit of my Brethren, and the eternal joy of my own Soul. Grant this, O gracious Lord, for his ſake who came to Call ſinners to Repentance, Jeſus Chriſt our Lord.

A Thanksgiving.

O Moſt gracious and moſt bountiful Lord, who doeſt good unto all but haſt in an extraordinary meaſure abounded to me thy unworthieſt Servant. I deſire with all exuberant thankfulneſs of heart, to confeſs and celebrate this thy great goodneſs. Lord, Thou haſt not been to me a Wilderneſs, a Land of Darkneſs, but haſt cauſed my Lot to fall in a fair ground. Thou haſt not only given me a Natural, and a capacity of a Spiritual life but haſt alſo enriched me with many advantages for the comfortable ſupport of the one, and the happy improvement of the ether, above what thou affordeſt to multitudes of others. Thou haſt liberally given me of the Dew of Heaven, and fatneſs of the Earth, an Aſſurance of all thoſe good things which may both oblige and aſſiſt me chearfully to ſerve Thee. O let not my Heart like *Gideon*'s Fleece remain dry, whileſt all about it is thus plentifully watred from Heaven; but give me, I beſeech thee, ſuch a ſenſe of thy Mercy, as may expreſs it ſelf in a con-

conſtant and zealous Obedience. Thou haſt done ſo much for this meaneſt Plant in thy Vineyard, dreſt it and fenced it about with Thy Grace and Providence; and having built a Wine-preſs, mayeſt moſt reaſonably expect ſome Cluſters to be brought to it at the Vintage. O let not ſo gracious, ſo equitable a demand be fruſtrated; when thou lookeſt it ſhould bring forth Grapes; let it not bring forth wilde Grapes, let not thoſe Advantages I enjoy above others, tempt me to exalt my ſelf, or deſpiſe them, but grant me alwayes to remember that it is Thou onely that makeſt me differ from another. Lord, let thy Methods be my Documents, thy Diſpenſations of Indulgence towards me, the Engagements and Bands of the cloſeſt and moſt inviolable Duty, that that Eminency of condition wherein Thou haſt placed me in this World, may be an effectual Admonition to me to be eminent in Virtue, that Men ſeeing my good Works, may glorifie Thee my Heavenly Father, through Jeſus Chriſt our Lord and bleſſed Saviour.

A Prayer.

O Thou moſt Righteous and Impartial Judge, who deſpiſeſt not the mean, nor acceptest the perſons of the Mighty, Make me alwayes to remember and ſeriouſly to conſider, that none of thoſe outward Priviledges I enjoy among men, can exempt me from thy ſevere Tibunal, but that I ſhall one day be brought to Judgment, as for all that *I* have done in the fleſh, ſo particularly for thoſe ſpecial and peculiar Advantages, whereby thou haſt deſcriminated me from my meaner Brethren: And oh let theſe Terrours of the Lord timely perſwade, yea conſtrain me to a chearful imploying of all I have received, to thoſe ends for which thou haſt beſtowed them. Lord, grant that the Knowledge thou haſt given me may have ſuch an efficacy on my Practice, that it may always guide, never upbraid me. And as thou haſt opened thy hand wide to me in temporal Plenty, ſo enlarge my heart in Thankfulneſs toward Thee, and in Compaſſion and Bounty toward thy poor Members: *I* am not ſtraitned

ſtraitned by thee, O let me not be ſtraitned in my own bowels; let neither Covetouſneſs nor Riot make me poor in the midſt of Riches, but grant me that true Enjoyment which conſiſts in a Charitable diſpenſing of them, that forſaking all the unſatisfying nauſeated pleaſures of Luxury, I may purchaſe to my ſelf that more ſolid tranſcending delight of ſuccouring the diſtreſſes of my fellow Chriſtians. Lord, ſuffer not my Wealth to be onely a lading with thick Clay, nor the Ruſt of it to bear witneſs againſt me, but rather make me of the number of thoſe that need relief, then of thoſe who want hearts to give it. And ſince in thy gracious Providence thou haſt placed me in a condition of eaſe and vacancy, O let me not pervert it into a life of Idleneſs and Senſuality, let me not be leſs, but better buſied then other men. O never ſuffer me to incur the guilt or reproach of being more remiſs or indifferent in my entercourſe with Thee, then others are of their traffique with the World, of having leſs care of my own and other mens immortal ſouls, then they have of their corruptible bodies; but make me ſo induſtri-

ouſly

ouſly to husband every minute of that precious Time thou lendeſt me here, as may be in order to a bleſſed Eternity both of my ſelf, and as many more as thou ſhalt put within my reach. O let not any perſons ever have cauſe to accuſe their relation to me, for betraying them to Sin here, or Miſery hereafter; but grant that all that are under my care or power, may receive ſuch wholſom influence from me, as may nouriſh all Chriſtian Practice among them; And, Lord, grant that my Example may be ſuch to all, that I never prove to any an occaſion of Falling: Let me never contribute to that power and empire which Vice has gotten in the world, but with a ſteady courage oppoſe all Impiety, how cuſtomary or ſucceſful ſoever; Let me think nothing Honourable, but what bears Thy ſtamp and impreſs on it, but engage, and animate, and enflame my benumm'd breaſt, to the moſt eager and vigorous endeavour of recovering diſcountenanced Virtue to ſome eſteem and reputation among men. And, O Lord, grant that by an aſſiduous Practice of all Duty, I may arrive to ſuch a guſt and reliſh of it, as may

may utterly ſupplant any ſenſual delights in my own heart, and may alſo qualifie me experimentally to aſſure others how ſweet the Lord is, that I may be an effectual (though unworthy) Inſtrument in thy hand of drawing many to the Obedience of Chriſt, and that renouncing all the vain torturing Ambitions of this World, I may aſpire to no other honour but that of being approved by Thee as a good and faithful Servant; that by thy mercy having my Infirmities covered, and my Sincerity accepted, I may at laſt be admitted into the Joy of my Lord, through the merits of JeſusChriſt my bleſſed Saviour and Mediatour. *Amen.*

For more particular Concernments, the Reader may be referred to the Devotions *at the end of* [The Whole Duty of Man] *in* Octavo, *ſold by* T. Garthwait.

FINIS.